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to the first century A. D. who was the writer of the Raghava Charita and the later one belonging to the 7th century who was the writer of the Paumachariya. The line of argument would even enable a critic to establish two Kalidasas the earlier one as a writer of some imaginary work designated शाकुन्तल and the later one as a writer of the famous Abhijñanas'Īkuntala. Theories about two writers of the same name require to be based upon two separate works of similar names being actually available with differences in style, expression and method.

3. The occurrence of words like Dināra Surungā and the like which anticipate the influence of the Greek and the Roman civilization on India, can at the most make us disinclined to put a writer (who uses these words) before the beginning of the Christian era. The astronomical data found in the book are very inaccurate and if they are taken as genuine they would be a proof of the ridiculously poor knowledge of astronomy on the part of the author who has felt no hesitation in placing Venus and Mercury at a distance of more than 60° and

120° from the Sun. The descriptions of the seasons, water sports, hells, and amorous gestures have been more or less conventional ones, ever since the time of the earliest Indian epics, and similarity of thought and expression in this matter can never be a criterion for the fixing of the dates of any two writers whose writings show much resemblance in those matters.

4. The work can be said to be old enough on the strength of the language, the grammatical forms and the metres. The peculiar Giti varieties and one or two old metres which are governed by Mātras and not by Gānas show that the work belongs to a period immediately after the period of the Agama works.

5. The edition is a handy one and just gives sufficient notes for a beginner. The text has been carefully edited and the edition would be found very useful and stimulating for Ardha-Magadhi Students.

PREFACE.

The present edition is a selection, from the Paumachariya, of the popular episodes of the victory of Rama over the Mlechchhas and his marriage with Sita.

The editio princeps, relied upon by me, is the one carefully read and prepared for the press by Hermann Jacobi and published at Bhavnagar. I have put forth, in the introduction, my own view besides various other views of different scholars, regarding the date of the work. It is a fruitful and stimulating uncertainty. In the Notes, I have made a judicious use of the valuable suggestions, kindly made to me, by Muni Jivavijaya-jai, Diwan Bahadur Keshavlal Dhruva and Prof. K. V. Abhyankar. An attempt has been made to explain some of the technical terms from the traditional point of view. At the end of the Notes, a free translation in English is given to facilitate the clear understanding of the text. I avail myself of this opportunity to express my feelings, of indebtedness to the aforementioned worthies for their highly valuable suggestions. I am highly indebted to Prof. K. V. Abhyankar for writing a critical foreword to this edition.

S. C. Upadhyaya.

Introduction.

The Authorship and Date of Pauma-chariya-the Oldest Extant Epic (Jaina Version of the Ramayana of Valmiki), in the Jaina-Maharashtri Language.

It is a matter of great regret that Vimalasuri is distressingly reticent in this work regarding his parentage and philosophical and literary leanings. This sort of mysterious silence on the part of many a poet is not an uncommon feature even of the various branches of the Sanskrit Literature. There are some exceptions to this rule. Vikramankadevacharita, Shrikanthacharita, Gaudavaho, Tatvarthadigamasutra etc. are some of the instances to the point. The account that he has given us at the end of the work, is too meagre to land us on any safe and stable ground. Vimalasuri, according to his Vidyavamsha, was the grand pupil of Rahu, and his immediate preceptor was Vijaya. Vimalasuri belonged to the Nagilavamsha. The colophon describes him as Nagilavamshadinakara. A verse in the last Parva attributes a similar epithet Nagilakulavamshadinakara, to Vijaya. Hence we

will not be much in the wrong if we infer that Vimalasuri belonged to the same Vamsha as that of his teacher. Vijaya is referred to as a teacher of old times, in the Rayamal-labhyudaya, of Padmasundara.¹ All the while we have to remember that Vijaya, who is referred to in some of the later works, is not the same as the one of the hoary past. We find some mention of the Nagilavamsha made in the Kalpasutra. There the Sthaviravali says that Arya Vajrasena had four pupils who started different Shakhas after their names.² Pandit Lalachandraji has identified this Nagilashakla with the Nagendragachchha. We know that this Gachchha is referred to quite honourably in Literature. Balachandra's Tika on the Vivekamanjari of Ashada, Dharmabhy-udayamahakavya, Syadavadamanjari, Shali-bhacharita³ etc are instances to the point. Thus it seems more than probable that Vimala-suri adorned the Nagilavamsha by his birth and he having kept up the Torch of Learning burning, in his family, aptly deserved the epithet-Nagilavamshadinakara.

We now see the way in which the

1. Dr. Peterson, 3rd Report of the Operations in Search of Sanskrit Mss. 2 Dr. Jacobi, Jaina Sutras. S. B. E. Vols 22 & 45. 3. Dr. Peterson, *ibid*.

Paumachariya was traditionally preserved before Vimalasuri, (1) First of all Lord Mahavira taught this story to his pupils Indrabhuti and others. Jinavaramuhāo jo attho; Tisalāsuenā bhaniam; Virajinena Rāmachariyam sitham purā; etc. (2) Then Indrabhuti narrated this story to his pupils. Indabhuikahiam; Ākhandalabhuinā kahiam; etc. (3) The story then passed on to the various Acharyas. Āyariyaparamparāgayam savvam; Bhuvō sūhuparamparāe thiyam; etc. (4) In the time of Vimala also the story attracted the minds of others, probably his older or younger contemporaries. Viramahā-gayanimmavie magge aija vi kaikunjarāna gamo etc. Naturally Vimala was also attracted by the theme of unfailing interest. Ahamavi tenam chiya payatto; Vochehhāmi Paumachariyam; Bhanāmi sabuddhisārenam; Raiyam Vimalena; Vimalena kayam; etc. In the text we read that king Shrenika requests often Indrabhuti to continue the narration.

The Rama story by its abiding interest, has impressed peoples of all castes and creeds, in India. The Buddhists have the Dasharatha Jataka and the Jains have their own Ramayana. The Paumachariya, is a

Jaina version of the Valmiki Ramayana. But we have to note that these people have treated this story as a means to an end. They effected changes which would serve as a means of propagation of their own religion. Vimalasuri has fully drawn upon the Valmiki Ramayana but he discards the same as misleading its readers.

The Probable Date of Vimalasuri.

In the last Parva it is said that the Paumachariya was written in the year 530, after the Siddhiprapti of Vira. The traditional date of the Nirvana of Mahavira is 527 B. C. Dr. Jacobi has tried to prove that it took place in the year 467 B. C.⁴ Prof. K. P. Jayaswal has, in an article entitled (if my memory serves me right) "The Shaishuraka and the Maurya Chronology and the Date of the Buddha" (contributed to the Journal of the Bihar and Orissa Research Society), tried to prove that it took place in 488 B. C. Strictly following the date of Dr. Jacobi, we arrive at 63 A. D. for Vimala.

Dr. Leumann considered this date to be unassailable. Dr. Winternitz has wholeheartedly supported this date. "As early as in

4. Dr. Jacobi, *ibid.*

the 2nd half of the 1st century A. D., the Jaina monk Vimalasuri, recast the Rama legend in his Prakrit poem the Paumachariya.⁵ Nyayavyakaranatirtha Pandit Haragovinda Das in his Ocean of Prakrit words, says that Vimalasuri wrote the Paumachariya in the 1st century of the Vikrama Era.⁶

Dr. Jacobi doubts the correctness of the date given in the book. "Their oldest Prakrit poem (perhaps of the 3rd century A. D.), the Paumachariya is a Jaina version of the Ramayana."⁷ Again the learned Orientalist has in an article, entitled, "Some Ancient Prakrit Works" (contributed to the Modern Review), said that the Paumachariya is the Oldest Prakrit Kavya. Out of the two Kavyas the Padmapurana and the Paumachariya, the latter is older than the former. It gives a verse in which the Planets are referred to by their Greek terms. "Therefore unless the passage which contains these, is a later addition, the book itself may be placed in the third century A. D.,

5. Dr. Winternitz, G. I. L. Eng. Trans. Vol 1st, G. Panhit Haragovinda Das Painsaddamahannaya 7. Dr. Jacobi, E. R. E. Vol. 7th.

or somewhat later." The language used there is the Jaina Maharashtri. It is written in a "Primitive Prakrit", not yet grammatically refined. It is in easy epic style. Hence we can safely infer that large Epic-Literature in Prakrit—popular Epic Literature was in existence before the time of Vimlasuri and the Paumachariya is only a remnant.⁸ Dr. Keith appears to side with Dr. Jacobi when we find him writing as follows. "In the earliest epic in the Jaina Maharashtri known to us, the Paumachariya of Vimlasuri (probably not before A. D. 800),⁹ we find the free use of what the Grammarians call the Deshishabdas." Again the learned Doctor in the same book but in another place, writes, "The Paumachariya of Vimalasuri, the oldest Maharashtri (?) epic is not before A. D. 300 and may be much later."¹⁰ Muni Jinavijayaji with whom I discussed this problem, said that the date given in the book can not be relied upon. He has his own doubts regarding the calculations of the various eras, and looking from the point of language he sides with Dr. Jacobi. He has frankly admitted that

8. Dr. Jacobi, *Modern Review*, Dec 1914. 9. Dr. Keith, *History of Sanskrit Literature*. 10. Dr. Keith, *ibid*,

there are no proofs known to him regarding the priority of Vimalasuri to Ravishena."¹¹

Diwan Bahadur Keshavalal Harshadrai Dhruva has raised grave doubts about the date of the Paumachariya. He argues that some Chhandas e.g. Gahini, Sharabha etc. appear to be modern. The use of Sragdhara at the end, the use of Yamaka in Giti, the mention of the author's name at the end of each chapter etc. have not the halo of old and long usage, behind them. The Prakrit is quite modern.¹² He goes on further arguing that as the Paumachariya resembles much the Padmapurana of Ravishena, the former is the borrower and the latter the original writer. If this were true, the date of the Paumachariya would fall somewhere between 600-699 of the Shaka Era, as Udyotana has referred to both of them in the Kuvalayamala. Thus Vimalasuri would be before 777 A. D. Once I was fortunate enough to get an opportunity to discuss this problem personally with him. He told me that this date 530 A. V. should not be relied upon. He drew my attention to the fact that Vimalasuri

+ 11 Muni Jinavijayaji, *Jaina-Yuga* V. 8 1981-2.

12, D. B. Prof Dhruva. *Jaina-Yuga*. *ibid*.

has mentioned more than twice the traditional preservation of the Ramadevachariya by the generations of the Sadhus that lived after Indrabhuti. Moreover Vimalasuri has said that he had heard the Narayanasiri chariyaim, prior to his composing the Paumachariya. Prof. Dhruva told me that the Rahavachariya preserved by the Sadhus must have been written in 530 A. V, by a Sadhu whose name might have been Vimala.

Pandit Nathurama Premi has tried to prove that Ravishena is the borrower, he having tried to Sanskritise the Prakrit poem of Vimala. As regards the date he has also some doubts.¹³

My own view, ripened into a conviction after twice reading the whole of the Paumachariya, and minutely studying the opinions of the aforementioned worthies, is as follows.

In the end we find

“Pancheva ya vāsasayā dusamāe tisavarisāsamjuttā.

Vire siddhimuvagaye tao nibaddham imam chariyam.” Even if one disagrees with Prof. Dhruva in his ingenious suggestion, there are still some points which force us

13. Pandit Premiji, Jaina-Yuga, ibid.

to discard the date given by Vimalasuri. In the text proper we find the word Surunga also Suranga, used four times, in the sense of an under-ground passage. Dr Keith is of the opinion that India borrowed this word from the Greek word *Syrinx*, after the Greek invasions. This, in his opinion, must have occurred not until after the Christian Era. Again we come across the word Dinara, Latin word Dinarus. The use of this word points definitely to a time after the Christian Era.¹⁴ It denotes a golden coin. A Dinara is equal, in value to 42 Karshika Panas. Dinaras were first introduced into India, by the Indo-Scythian kings.¹⁵ We also come across the word Maukhari in this book. Now this word has come into vogue after the wellknown Maukhari Dynasty. The poet Vishakhadatta was favoured by these kings and Bana, refers to them in the Kadambari. Bana's Royal Patron was in close contact with some of those kings.¹⁶ At the end of the work Vimala is said to be a Purvadhara. According to the Jaina tradition we see in the Nandisutra

+ 14 Dr. Keith *ibid.* 15. Dr. Buhler, *Dashakumara-charitam*. Vol 1st. 16. Prof Fleet, *Corpus Inscriptionum Indicarum* Vol 3rd.

that Sthulabhadra was the last Chaturdasha-purvadhara. Now we have to note that the Jaina tradition does not know of the Trayodashapurvadhara or Dvadasha or Eka-dasha Purvadhara. This has been made clear in the Avachuri to the Oghaniryukti. Nandisutra says that after Mahagiri and Suhastin down to Vajra, there were Dasha-purvadharas. After them the knowledge of the Purvas began to decrease. Anuyogadvara speaks of the Navapurvadharas. "In the time of Devarddhi only one Purva remained."¹⁷ "According to Shantichandra on Up 6th the Ditthivaa was entirely lost-vyuchhinna-1000 years after Vira."¹⁸ In none of the above-quoted books we find the name of Vimalasuri. We come across the horoscope of Hanuman. The terms used there show great acquaintance with the Greek Astronomy. Dr. Jacobi holds that the Greek influence cannot be dated earlier than the 4th century A. D. Prof Fleet has supported the Date put forth by Dr. Jacobi.¹⁹ But Dr. Winternitz is of the opinion that the solar zodiac was probably not introduced into

17. Dr. Klatt, Indian Antiquary. Vol 11. 18. Dr. Weber, Sacred Literature of the Jains. + 19. Dr. Keith, *ibid*.

India, until the 1st century A. D. with the doctrines of the Greek astronomers.²⁰ Now we know that it was a common practice with Indian writers to use one test word Anka in their works. Kirata has the word Lakshmi, Shishu has the word Shri, Naishadha has the word Ananda, Dharmabhyudaya has the word Mokshalakshmi, and last but not the least, Haribhadrasuri, is fond of using the word Viraha in his works. But as against, this we have to note that in the Paumachariya we find the very name of the author used in the ending verse of each of the chapters. This has not transpired quite fortuitously. The author has deliberately introduced the word. In doing so he has differed, rather revolted, from the general practice. So early as the year 1884 A. D, Dr. Peterson thought it more than probable that Vimala the author of the Prashnottaramala, was the same as that of the Paumachariya. He placed the Prashnottaramala befor the Hitopadesha on the ground that a verse in the latter is merely a quotation while the same is in its proper place in the former.²¹ This matter has already attracted the attention of the scholars and

20 Dr. Winternitz, *ibid.* 21. Dr. Peterson, *ibid.*

Weber and Haraprasada Shastri have written on the same. The Prashnottaramala which is published in the Kavyamala series, ends in a verse which says that Vimala the Guru of the White-clothed, wrote that poem: "Sitapata guruna Vimalena" etc. Now the varia lectio for the same verse says that king Amoghavarsha wrote that poem. Now it may be that originally Vimala might have written it and then he might have dedicated it to his royal patron. Or it might be that he might be another Vimala. Or it might be that the king himself was the author of that poem, as we find some verses credited to him in the anthologies. Now if we look to history we see that this king flourished in 815-877 A. D.²² Hence we can say with definiteness that Vimalasuri the author of the Paumachariya must be a different person from Vimala or Amoghavarsha of the Prashnottaramala. This will be quite clear from the following facts. Scholars have assigned the Padmapurana to 600 year of the Shaka Era, the Kuvalayamala to 699 and Harivamsha to 705 of the same Era.²³ Now we see that Udyotana has referred to both of these

+ 22. Smith, Early history of India. 23. Dr. Farquhar, Outlines of Religious Literature of India.

authors and consequently Vimalasuri can not be later than 777 A. D. I have come across a copy of Prashnottaramala which reads in the beginning "Shri Shankarananda pranita" It is accompanied by a Tika by Ramachandrabhata. It has only 83 verses. The ending verse of the Km Series is not found here.²⁴ These points show that we can not accept the date 530. A. V. as given by Vimalasuri. Now I shall marshal forth my other points of evidence (in furtherance of my attempt to prove a late date for the author of the Paumachariya.), which I have gathered from the influence of other poets and writers on Vimalasuri.

The Paumachariya knows the Mahabharata as it can be inferred from the various weapons Tamasa, Agneya, etc and other Vidyas. It knows the marble palace in which the entrants could be deceived by the emerald flooring. It knows of the incident of Draupadi-vastraharana. More-over there is actually a reference to the Mahabharata and the Ramayana. There is no doubt as to his borrowing the main incidents from the Ramayana. It seems that he knew the

Manusmriti as there are some sentences in it which appear to be quotations. He is not unacquainted with the Arthashastra of Kautilya. He knows more of the flora and fauna of India than Kautilya. Going to the Jain Sacred Canon we see a quotation in the Paumachariya, from the Gnataadharmakathangasutra. The descriptions of the Abhisheka of Ravana are based on those in the above-quoted Anga. The descriptions of the Hells have their originals in other Angas of the same Canon.

Here I want to bring to the notice of those that are interested in this topic that the date 530 A. V. can not be accepted by me on the following additional proof. Prof Cowell has in his introduction to the Buddhacharita, said that the description of the nightly seraglio scene (5; § 11), in the Ramayana, is an imitation of the description in Ashvagosha's Budhacharita (5; 47). In the Ramayana it is an unnecessary, embellishment of a later interpolater. We find the same thing in the Paumachariya and it is apparently out of place there. Again the narrative that follows the fulfilment of the mission of Hanuman in the Ramayana, has been proved to

be spurious, indisputably, by Jacobi. We find the same thing in the Paumachariya. Dr. Winternitz has observed "It is probable that the Ramayana had its present extent and contents as early as towards the close of the 2nd century. A. D."²⁵

Now when this is the case with the interpolations in the Ramayana, we cannot accept the date 530 A. V. (i. e. the year 8 A. D according to the tradition or 64 A. D. according to the Researches of Dr. Jacobi) for the Paumachariya, due to the same reasons. They have got no bearing on the point at issue in the chapters in which they occur and hence they, together with the whole text, must be assigned to a date later than 2nd century. A. D.

Then going to the dramatists and poets we find that Vimalasuri, was much influenced by them. The descriptions of the various seasons in our text have their original in the famous Cycle of Seasons. The longings of the wife of Hanuman are a faint imitation of the love-lorn pair in the Cloud Messenger. The Vidyadhara Kanyas practising penances are a faint echo of the attempts of Uma to propitiate Shiva. The Svayam-

²⁵. Dr. Winternitz, *ibid*.

varas of Sita, Kaikeyi, and others stand dwarfed before the poetic heights achieved by Kalidasa in Indumatisvayamvara. The description of Sita is a feeble imitation of the famous verse "Tanvi shyma etc." The laments of the wives of Ravana, at the time of his death pale into insignificance before the touchingly pathetic laments of Rati for Cupid. The bewailing of the loss of Sita by Rama has its predecessors in the ravings of the lovesick Pururavas and the incomparable Ajavilapa. The Digvijaya of Lava and Kusha has its background in that of Raghu. Ashvagosha also exercised great influence on Vimalasuri. In the of entry Ravana in Lanka, in that of Lava and Kusha in Saketa, and in that of the army of Rama in Lanka and the consequent movement of the ladies, we find Vimalasuri imitating his worthy predecessors. The description of the amours at night has its originals in the magnum opus of the court poet of Kanishka. The sorrows and misgivings of Rama, for Sita, consequent to her renunciation, are an insipid imitation of the laments of Yashodhara for the sufferings of Prince, in the new life of hardships. In the general satisfaction of the people on the marriages of Kaikeyi with Dasharatha, and

those of Mandakini and Chandramukhi with Lava and Kusha respectively, we find a faint echo of the same in the marriage of Sundara with Nanda.

Many incidents in the recently found Kundamala can be easily compared with many such incidents in the Paumachariya. Vimalasuri has given beautiful description of the amorous dalliance of the Thousand-eyed King, with his sweethearts in the water. One is tempted to institute a comparison between this on the one hand and the famous ones in the Shishu, Kirata etc.

The Janakibarana of Kumaradasa has exercised great influence over Vimalasuri, particularly the Sambhogavarnana and the Udyanakridavarnana, Sargas.

Bana has beautifully described the return of Chandrapida from the school, and the consequent eagerness of the fair ladies thronging in the windows to feast their eyes upon the beautiful Prince. We see that this has been cleverly and beautifully imitated by our Vimalasuri. The laments of the wives of Ravana and those of Lakshmana, when he swooned, remind us of the pathetic strains of the unfortunate love-sick Mahashveta, for Pundarika.

From all these points, what we gather is this, that Bana's date, about 620 A. D., may be the terminus a quo for the date of the Paumachariya and Udyotana's time 777 A. D., may be the terminus ad quem for Vimalasuri. He has antedated his work and called himself a Purvadhara. Prof Dhruva has come to similar conclusion regarding the terminus ad quem of Vimalasuri, by working on quite different lines. I am pleased to note that I have arrived at a date for the Paumachariya, which has a strong and unexpected support of a veteran scholar of Gujarat.

विमलसूरि as a Poet. Appreciation.

However shadowed and dwarfed he may be before the gigantic genius of कालिदास we must give him credit for some beautiful attempts on his part to attain those enviable heights in his flights of poetical imagination.

विमलसूरि is at his best in simple and yet elegant descriptions. His style at its best has a calm dignity which is certainly attractive, while he excels also in the observation and record of the beauties of Nature and of the maidens.

We find some beautiful descriptions of mountains कैलास, मेरु etc.

षगनिवह तद्वर कुपुमालि निज्जीग गुमुगुमायारं ।

निज्जर वहन्त निम्मलसल्लिगेह्णुसियवरकडयं ॥

गरुड वर किन्नरोरग किंपुरिससमूहचडियपण्णो ।

तियस बहुमहुर मम्मग गन्धच्चागोय सच्चदिसो ॥

etc. etc.

The rivers e. g. the Narmada and the Ganges are also beautifully described by the poet.

कच्छद मयरकराहयदूरसमुच्छलियमच्छविच्छाहा ।

कच्छद तरङ्गरहन्तफेणपरिवट्टियावयवा ॥

गयजूहसमायट्टियविसमसमुज्वेलकमलसंधायं ।

संधायजज्जावरियनिज्जरणप्परन्तसदालं ॥

etc. etc.

He does not leave out the ocean. Even the dense forest is also described by him.

सरमुत्तासिय वगयर-गोमाऊर सियमीम सदालं ।

खर फरुस चण्डवाण अन्नोलालीढ दुमगहणे ॥

etc.

The various seasons also find a place in the descriptions of Nature in this book. The winter as usual brings the lovers more close; and the Spring brings new joy and life to the people.

अङ्गोलतिकखणवस्त्रा मल्लियणयणा अस्रोयदलजीहो ।
 कुरवयकरालदसणा सहयारसुकेसरारुणिओ ॥
 कुसुमरयपिञ्जरङ्गो अइमुत्तल्यासमूसियकरगो ।
 पत्तो वसन्तसीहा गयवडयाणं भयं देन्तो ॥

The description of सीतर is heaped up with epithets.

वरकमलपत्तनयणा कोमुइयरयणियरसरिसमुहसोहा ।
 कुन्ददलसरिसदसणा दाडिमफुल्लाहरच्छाया ॥
 रत्तुप्पलसमचलगा कोमुइयरयणियर किरणसंधाया ।
 ओहासिउं व नञ्जइ रयणियरं चेव कुन्तीए ॥

Goddesses and Gods are equally well described. He can paint excellent erotic word-pictures.

एक्का तच्छवरतणू थणजुयलं अंसुएण दायन्ती ।
 अवहरिय उत्तरिज्जा सहसत्ति जले अह निवुड्ढा ॥
 इन्दीवरदलनयणा धेतुं इन्दीवरं हणइ अना ।
 अन्नाए सावि तुरियं आहम्मइ सहस्सवत्तेहिं ॥

There is no artificiality about this and it is quite natural.

There is the other side also of the descriptive power of the poet. He can equally well depict the horrors of the hell and the most sanguinary battles and desolated places. He indulges in the details of the

descriptions of the hell. We shudder and experience a feeling of horror and horripilation when we read them. They present a ghastly spectacle of bloodshed. The burning place of the dead fills us with awe and fear. All this goes to show that he had had the makings of a great poet in him.

Some of his comparisons are worthy of note. The world is described as a big ocean.

दुक्खसल्लिखगाढे कसायगाहुक्खे भवावत्ते ।

घणदोग्गइविच्चीए जरमरणकिलेसकल्लोले ॥

etc.

Again it is described as a great river; and oncemore as forest.

ज्ञाणाणिंल्लोहएणं विविहंतविन्धजं मंहन्तजल्लिणं ।

नाणाणंलेणं राहव तुमंए जम्माडंबी दट्ठा ॥

Again it is described as a lake.

अह ते तुरउट्टोरे बहुमडमयोरे सुसत्थकमलवणे ।

लीलायन्ति जहिच्छं समरतलाये कुमारगया ॥

There is a beautiful description of रावण.

पायालंबीइपउरं मयगयंगाहाउलं रहावत्तं ।

राहव भुयांसु तरिउं किं इच्छसि रावणसमुदं ॥

The hatred towards the fickle-mindedness of women is also nicely expressed,

नरयस्स महावीही कदिणा सग्गमल्ल अणयमूमी ।
सरियच्चकुडिलहियया वज्जेयच्चा हवइ नारी ॥

The transitoriness of our life is beautifully brought home to us by its comparison with the bubbles of water, the vanishing colours of the twilight, the lightning, the morning dew drops on leaves. etc, etc.

The Gnostic and Didactic Sententiae in the Paumachariya.

By their very nature Indians have delighted themselves in gnostic and didactic sayings. The Mahabharata teems with such sayings. The Buddhists have shown great liking for such gnostic and didactic matter and the Dhammapada is an instance to the point. The Jains have evinced the same taste for moral maxims. In the Paumachariya we come across many of them.

etc. etc.

एकस्मि जह तलाए धेणुय सप्पेण पाणिअं पीयं ।
सप्पे परिणमइ विसं धेणुस्स खीरं समुच्चवइ ॥
पज्जलियस्मि य मवणे कुवतलायस्स खणणमारम्भो ।
अहिणा दट्ठस्स जए को काला मन्त्रजवणंमि ॥
सल्लिंठे मनियज्जन्ते सुट्ठु वि न हाइ नवणीयं ।
सिकयाह पीलियाए कत्तोच्चिय, जायए तेहं ॥

Vimalasuri—A Digambara or A Shvetambara ?

There is a great controversy raging round about this problem. Some articles have already appeared in the *Jaina Yuga* (V. S. 1982). After twice reading the *Paumachariya*, I have found some additional references to both these systems of religion.

Of course, the absence of the reference to the interchange of the foetus, can be explained in this way that Vimalasuri was writing the *Paumachariya* and not *Viracharita*, and consequently he omitted the details.

(1) The Shvetambaras believe that Mahavira, shook the mountain Meru, without the least effort on his part, and hence his significant name.

आकम्पिओ य जेणं मेह अहुट्ठएण लीलए ।

तेजेह महावीरो नामं सि कयं सुरिन्देहिं ॥ २. २२६

(2) Then we find that Marudevi dreamt fourteen auspicious dreams:—

वसह गय सीह वरसिरि दामं ससि रवि शयं च कलसं च

सर सायरं विमाणं वरभवणं रयणकूडगी ॥ ३. ६२

Similarly Padmavati also dreamt the following almost similar 14 dreams:—

गय वसह सीह अभिसेय दाम ससि दिणयरं शयं कुम्भे ।

पडमसर सागर विमाग भवग रयणुच्चय सिहिं च ॥ २१. १३

(3) Many a time the names of the 24 Tirthankaras come together and there we see that the 19th Tirthankara is referred to as मही. This is in clear accord with the belief of the Shvetambaras.

(4) When Rama went to the Jina he saw the daughter of Janaka, dressed in white clothes. सियवत्थनियंसणी जणयधूया etc. १०२. ६०. Again in the रामपुत्र्यभव सीयापव्यजा विहाण chapter we see that Rama saw Sita clad in white garments, sitting in the midst of Aryas. सेयम्बरपरिहाणा etc. १०३. १६५. When the Yaksha went out with his damsels, the young beautiful maidens saw some young persons clad in white clothes, practising austerities. सेयम्बरधारिणो कुमारयरा etc. ७. ११२. Ravana, after finishing his bath, put on white clothes.

ताव च्चिय दहवयणो ण्हाउत्तिण्णो सियम्बरनियथो ॥ १०. ४६

When Ravana went to perform the worship in the temple, he put on white clothes. सेयम्बर परिहाणा etc. ६६. ३०.

King सीदसोदास while wandering on the earth, saw a sage clad in white. सियम्बर पणयो etc.

(5) When Janaka entered the inner premises of the temple, he saw the idol of Adikara fully well adorned.

आदगरस्स भगवओ दोहजडामउडकयसोयं ॥ २८. ३९

(6) Then we go to the enumeration of the Devalokas.

सोहम्मसाणसणकुमार माहिन्द बम्मजोगेय ।

लन्तय कप्पो य तहा, छट्ठो वि य होइ नायत्तो ॥ ७५. ३५

एत्तो य महामुक्को सहसारो आणओ तह य चेव ।

तह पाणओ य आण अच्चुयकप्पो य वारसमो ॥ ७५. ३६

The Shvetambara tradition says that there are 12 Devalokas. The Digambara tradition differs from it. We see that the Tatvarthadhigama sutra also has recorded the same Shvetambara belief. In the fourth Adhyaya we read the enumeration of the Kalpa-Vimanas wherein dwell the Vaimanika Gods. ch. 4. Sutra 20. Again in the Paumachariya ch. 102, we find the above-mentioned enumeration in the same order; verses 142, 143. Then the nine Graiveyakas are referred to. Then the number of Vimanas, in the above-mentioned Devalokas, is mentioned. This completely tallies with the one given in the Tatvarthadhigama sutra: ch. 4. sutra 22.

(7) Then we see that Kaikeyi renounced this worldly life and became a Sadhvi. Then she got the Siddhipada. सिद्धिपदं उत्तमं पत्त ॥ ८३. १२. We see that the C...

do not believe in the liberation for the females. Only the Shvetambaras believe in it. We see that the Digambaras flatly refuse to believe that Mallinath, the 19th Tirthankara; according to the Shvetambaras, was a female.

(8) The Shvetambaras believe that the places where the Tirthankaras were received with great hospitality by their devotees, were quite clean.

संमग्निभोवलिस्ते उदेसे तत्स परमसद्भाए ।

सेयंसनरवसिन्दो इक्षुरसं देइ परितुडो ॥ ४. १२

In the दाणपसंसा चिदाण chapter no. 116, we see that the king requests the Muni to occupy a well cleaned place.

संमग्निभोवलिस्ते कमण्ठेहि समाचिए ११६. ११

etc.

(9) The Digambaras do not believe that when the Lord walked, there were lotuses left behind him on the foot prints. जत्तो टवेइ छलणे etc २. ३३. The argument that the the word कुमारसीदा in ch. 20, verse 58, means "in an unmarried state", is quite wrong. In the above-mentioned paper—Jaina Yuga (V. S. 1982) some body has tried to refute the argument. Here I would like to point at another authoritative work which sets aside the above-mentioned interpretation.

The reader is referred to verse 244 of **आय-
स्यक निरुक्ति** of **भट्टपाद** and the interpretation
thereof by **मन्मथगिरि** viz. **न ईप्सितामिपेक्षा—अमि-
लपितराग्यामिपेक्षाः, किन्तु कुमारवासे एव प्रयजिताः**
etc. etc. All these above-mentioned points
go to prove that the Author of the **Pauma-
chariya** was a **Shvetambara**. I do admit
that there are some instances which are
simply contradictions of each other. They
are distressingly inexplicable. They are in
a minority and hence we can safely neg-
lect them.

A Note on the Language used in the **Paumachariya.**

The term **Prakrit Literature** includes
in itself the literature of the **Jainas**. The
Shvetambaras accept the 45 **Agamas** as
making up their **Sacred Canon**.

The language used in these sacred books,
is known as **Ardhamagadhi**. The prose works
are writtin in a diffuse style; the reader is
tired with the elaborate descriptions which
are repeated therein without any material
change. We know that **Paumachariya** is the
oldest extant epic—"the oldest karya" in
Jaina Literature. The language used in this
work is called **Jaina Maharashtri**. It has to

be distinguished from Jaina Shauraseni and Maharashtri.

The former is used by the Digambaras (e. g. Kundakundacharya's *Pravāchāṇāsarā*); and the latter is used by the poets Pravārasena, Vakpati and others in their famous epics and lyrics. In the Jaina Maharashtri language, the non-canonical books of the Shvetambaras, are written. These books are full of stories and lives of wellknown sages. We find also works on astronomy, logic, philosophy etc, in this language. Some salient characteristics of this language are as follows.

ग instead of क; अद्वा and आव for यथा and यावत्; म् inserted before the उत्तरपद in असमास, स्त as a termination of the Instrumental Singular. Readers are requested to refer to पादभूतदमहाण्वो Vol IV by Pandit Hargovind Das, for the detailed treatment of these linguistic traits.

Dr. Jacobi has (in the article contributed to the *Modern Review* Dec. 1914), written a few words on the language used in the *Paumachariya*. This language, as said above, is Jaina Maharashtri. "The cases of declensions of nouns, and even forms of the verb are very frequently interchanged to a

"much greater extent than is found in any other Prakrit work." The Locative Plural is used, more than once, for the Instrumental Plural. Frequently we find the Absolute for the Infinitive. Also the uninflected form for one with case affix is not a rarity in this work. "It is therefore a primitive and not yet grammatically refined Prakrit."

I have put together some of the instances hinted at by that learned Orientalist.

(1) Loc. Pl. for Instr Pl.

नाणेमु, तोमु, जुषईमु, मउरेमु, etc, etc.

(2) Absolutive for Infinitive.

परिदेविऊग, चित्तिऊग, हरिऊग, परिचइऊग, रुग्मिऊग,
पाटेऊग, घेतूण, गत्तूण, कहिऊग, निन्दिऊग,
etc. etc.

(3) Infinitive for Absolutive.

मुणित्तु, रहत्तु, करित्तु, नमिउं, फाउं, गत्तुं
etc. etc.

(4) Uninflected forms:

व.रं विडोणस्यमळ भयवं, जे महारिसि गणहर अणगार
लहमाहणे, जिणगुणवोणा घेतूण, सोयं विमुक्केसो पगलियंम्,
पवणतणओ तं लङ्कामुन्दरो मणइ etc. etc.

These are some of those so called "primitive characteristics found here, of the language used by Vimalāsuri.

॥ श्रीविमलसूरिप्रशिष्यश्रीविमलसूरिविरचितं ॥

॥ पउमचरियम् ॥

तो मगहनराहिबई विम्हियहियओ मुणि पणमिऊगं ।

पुच्छइ अणत्तहियओ कहेहि रामस्स संबंथं ॥ १ ॥

रामस्स किं व दिट्ठं माहप्पं जणयनरवरिन्देणं ।

रूवगुणजोव्वणधरी निरूविया जेण सा सीया ॥ २ ॥

अहमणइ गणाहिबई सेणिय निमुणेहि जणयनरवइणा ।

फज्जेणजेण दुहिया रामस्स निरूविया सीया ॥ ३ ॥

वेयवुदाहिणेणं कइलासगिरिस्स उत्तरदिसाए ।

देसा ह्वन्ति बहवे-गामागरनगरपरिपुण्णा ॥ ४ ॥

तथेव अरिथदेसो एक्कोच्चिय अद्भवच्चरो नामं ।

निरसंजमनिस्सीलो बहुमेच्छसमाउलो घोरो ॥ ५ ॥

तथ य मउरमाळे नयरे परिवसइ मेच्छजणपउरे ।

नामेण आयरद्धो राया जमसरिसदढंसतो ॥ ६ ॥

कम्बोयमुयकवोश देसो अन्नेय सवरजणपउरा ।

एणमु जे नरिन्दा ते तगया आयरद्धस्स ॥ ७ ॥

अह अन्नया कयाई देसं जणयस्स वच्चरो राया ।

उव्वासिउं पयत्तो चिन्दायसेन्नेण परिपुण्णो ॥ ८ ॥

सोऊग जगयराया देसं उव्वासियं अणज्जेहि ।

पेसेइ तुरियचवउं पुरिसं चिय दसगहनिवम्स ॥ ९ ॥

गन्तुं पगमिऊग य सत्त्वं मेच्छागमं परिच्छेद ।
 देसविगासं च पुगो जं चिय जगण्ण संदिट्ठं ॥ १० ॥
 सामिय विन्नवड तुमं जगओ जगवच्छओ कयपगामो ।
 मद् अद्वब्बेरहिं सत्तो उवासिओ विसज्जो ॥ ११ ॥
 मावयममणा य मद् विदधञ्जाणि य जिणिन्दमवणाणि ।
 पयनिमित्तेण पद् पद् म्हुं रस्सगट्ठाण ॥ १२ ॥
 भणिऊग पयमेयं रामं सरायिऊण नरक्समो ।
 सत्त्वपल्लममुंदाणं रज्जं दाउं समादत्तो ॥ १३ ॥
 चामीयरफलसफग मूग पट्टपडहवन्दिपोसेणं ।
 अहिसेयकारणट्ठे रामस्स अवट्ठिया पुरओ ॥ १४ ॥
 दट्ठट्ठण पणिसं सो आडोवं भणद् गहवो वयणं ।
 किंकारणम्मि सुहडां फलस्सविहत्थां समहोणा ॥ १५ ॥
 तो दसग्घो पवुत्तो पुत्तय मेच्छाण आगयं सेन्नं ।
 पुहइं पाडेहि तुमं तस्साहं अहिमुहो जामि ॥ १६ ॥
 भणद् विहसन्तवयणो रामो किं ताय यमुसरिच्छाणं ।
 उवरिं जासि महाजस पुत्तेण मए सहीगेणं ॥ १७ ॥
 सोऊग वयणमेयं हरिसियहियमी नराहिवो भणद् ।
 बालोसि तुमं पुत्तय क्हमिच्छवलं रणे जिणसि ॥ १८ ॥
 भणद् पठमो नराहिव थोवोच्चिय हुयवहो वणं बहुयं ।
 डहइ य खगेण सत्त्वं किं च बहुत्तेण निव्वडइ ॥ १९ ॥
 रामस्स वयणनिहसं सोऊगं नखइं भणद् एवं ।
 संगामे सुहडजसं पुत्तय पावन्तओ होहि ॥ २० ॥

काऊण पियपणामं दोविकुमारा महन्तबलसहिया ।
 अह निग्गया पुराओ जयसददुग्घुदुत्तूरवा ॥ २१ ॥
 तावच्चिय पढमयरं विणिग्गयाणं तु जणयतणयाणं ।
 दो चेव जोयणाइं उभयवत्ताणन्तरं जायं ॥ २२ ॥
 रिबुबलसदुक्करिसं असहन्ता जणयसन्तिया मुहडा ।
 पविसन्ति मेच्छसेन्नं गहव्व मेहाण संघायं ॥ २३ ॥
 मेच्छाण आरियाण य संगामो दाहणो समावडिओ ।
 अन्नोन्नसत्थपन्तियसंघदुद्धेन्तजालोडो ॥ २४ ॥
 अन्तरिओ च्चिय कणओ मेच्छेहिं बहलतमसरिच्छेहिं ।
 ताहे जणयनरिन्दो घाहेइं समन्तसेन्नेणं ॥ २५ ॥
 तो वच्चरेहि जणओ भग्गेहि पुणोपुणो समन्तेहिं ।
 परिवेदिओ खणेणं सूरु इव मेहनिवहेणं ॥ २६ ॥
 एयन्तरम्मि रामो लक्खणसहिओ बलेण परिपुणो ।
 संपत्तो च्चिय सहसा तं मेच्छवलं अइमहन्तं ॥ २७ ॥
 आसासिऊग जणयं रामो तं मेच्छमुहडसंघायं ।
 पउमसरं पिव हत्थी कुगद चिय विहयविद्धत्थं ॥ २८ ॥
 तह लक्खणो वि बाणे मुञ्चइ उवरिं अणारियमट्ठाणं ।
 नज्जइ य सायखरे वरिसइ मेहो सरयक्काळे ॥ २९ ॥
 निदयपट्टहहवियं भगं चिय मेच्छसाहणं समरे ।
 तह विय संमित्तिमुओ धावइ भग्गेण बलसहिओ ॥ ३० ॥
 ददुट्ठणनिययसेन्नं भगं चिय लक्खणेण पगहुत्तं ।
 सयमेव आयरुओ मुहवेहिसमं समुदेइ ॥ ३१ ॥

कैण्ड्य कञ्जामा मुयपिष्टसमप्यमा तर्हि अन्ने ।
 अवरे तन्वयरज्जा वान्गदेहा निविटनासा ॥ ३२ ॥
 यञ्ज्यत्तनियथा मणिमयकटिमुत्तयाभरणदेहा ।
 धाऊक्यज्ञगया विगड्यसिरिमञ्जरीमुमुमा ॥ ३३ ॥
 एवंविदेहि समये जौदेहि आयग्ननरवसङ्गो ।
 अह लस्सगस्स पुरजो उवट्ठिमां दप्पियामरिसो ॥ ३४ ॥
 गयरसइसोर्णवन्धा सरसत्तिकरालकोत्तगहियरुग ।
 जुम्मन्ति मेष्ठमुट्ठा सोहन्ता अन्नवपल्लोहं ॥ ३५ ॥
 अह लस्सगस्स चावं दुट्ठाक्यं आयरग्ननरवर्णा ।
 जाव य गेहइ स्वमां ताव य विट्ठो कभो सित्थं ॥ ३६ ॥
 दूण लस्सगं सो विट्ठं सयमेव उट्ठियो रामो ।
 सरसत्तिचम्मोत्तगरसण्णु सेन्नं विवायन्तो ॥ ३७ ॥
 रामेण आयरग्नो गरुपपहाराहभो कभो विमुट्ठो ।
 नस्सइ विमग्गमागो दस वि दिमाओ पलोयन्तो ॥ ३८ ॥
 हयविहयविस्सहदं सेन्नं काऊग राहवो समरे ।
 मग्गं अमुच्चमाणो नियत्तिओ लस्सवणेण तभो ॥ ३९ ॥
 जाओ महाणन्दो पुहई आवासिया मयविमुक्का ।
 वीस्सज्जिओ रामो लद्धजसो पयिओ नयरिं ॥ ४० ॥
 तं पुरिसयारनिहम ददूण नराहिवेण तुट्ठेणं ।
 रामस्स निययवुंया जगण्ण निरुविया सीया ॥ ४१ ॥
 एवं मणुस्सो मुक्कण्ण पुञ्चं जयं रणे पावइ वीस्सतो ।
 विक्खायक्किंती मुवगे पसिद्धो ससिच्च रामो विमल्लपमाओ ॥ ४२ ॥

। इय पञ्चमचरिण मेच्छपराजयकित्तणो नाम सत्तावीसमो
उदेसओ समत्तो ।

अह अन्नया क्याइ पुहइ भमन्तेण नारएण सुया ।
रामस्स पवररूवा जणएण निरूविया सीया ॥ १ ॥
ताहे नहङ्गणेणं उप्पइउं नारओ गओ मिहिलं ।
फन्नालोयणहियओ सीयामवणं समट्ठीणो ॥ २ ॥
दट्ठण पविसरन्तं दीहजडामउडभामुरं सहसा ।
भयविहलवेविरङ्गो सीया भवणोयरं लीणा ॥ ३ ॥
अणुमग्गेण रियन्तो रुद्धो नारीहिं दारवालीहिं ।
कलहन्तो ताहि समं गहिओ सो रायपुरिसेहिं ॥ ४ ॥
जाव य भणन्ति पुरिस्सा को एसो हणइ मुट्ठिपहरेहिं ।
ताव भउत्विग्गमणो उप्पइउं नारओ नट्ठो ॥ ५ ॥
फइलासपन्धओवरि आसत्थो चिन्तिऊग आदत्तो ।
अह तं पोढकुमारी वसणसमुददे निवाडेमि ॥ ६ ॥
परिचिन्तिऊग एवं सिग्घं रहणेउरं गओ नयरं ।
ताहे उज्जाणहरे सीयारूवं पडे लिहइ ॥ ७ ॥
तावच्चिय चन्दगई समयं भामण्डलेण नयराओ ।
अह निग्गओ महप्पा फीलागहेउं तमुज्जाणं ॥ ८ ॥
तत्थेव फाणणहरे फनारूवं पडे समालिहियं ।
दट्ठण तं विसण्णो सहसा भामण्डलकुमारो ॥ ९ ॥
मुञ्चइ दीहुस्सात्ते सोयइ पलवइ य अन्नमन्नाइं ।
रत्तिदिया य निहं न लहइ चिन्तापरिग्गहिओ ॥ १० ॥

मुमुयन्धगन्धमल्लाइयाइ आहारमज्जगविहोओ ।

नेच्छइ अगन्नहियओ परिहायइ अन्नमप्पेसु ॥ ११ ॥

नाऊग तं कुमारं मयगारुधं तु नारओ तादे ।

अह देइ दरिसगं चिय वंसयो तस्स गन्तूणं ॥ १२ ॥

भानग्गडेग दिट्ठो तुरियं अन्मुट्ठिओ पगमिऊगं ।

दिन्नासगोरविट्ठो मणिओ य मुगी निसामेहि ॥ १३ ॥

केग वि उज्जागहेरे आलिहिया चालिया मगभिरामा ।

जइ जाणसि भूययं साहमु कस्सेरेसापूया ॥ १४ ॥

जं एव पुच्छिओ सो भगइ तओ नारओ पसंसन्तो ।

अथि महिलान् राया जगओ सो इन्दकेउमुओ ॥ १५ ॥

तस्स महिला विदेहा तीए दुहिया इमा पवरकन्ना ।

जोअ्यगगुगाशुरूया सीया नामेण विस्साया ॥ १६ ॥

अहवा किं परितुट्ठो पडिरूवं पेच्छिऊग आलेस्से ।

जे तीए विन्ममगुगा ते धिय को वणिणउं तरइ ॥ १७ ॥

एवं कहिऊग गओ जहिच्छियं नारओ अइतुरन्तो ।

भामण्डलो वि दियहा वम्महसरसल्लिओ गमइ ॥ १८ ॥

जइ तं कन्नारयणं न ल्हामि कर्दवएहि दिवसेहि ।

तो न य जीवामि कुडं मयणमुयद्वेण दट्ठो हं ॥ १९ ॥

सीयारूवविगडियं पुत्तं नाऊग तत्थ चन्दगई ।

भामण्डलस्स पासं समयं कन्ताए संपचो ॥ २० ॥

भगइ तओ चन्दगई पुत्तय मा एव दुम्बिखओ होहि ।

कन्ना वेरमि गन्तुं जा तुत्त अवट्ठिया हियए ॥ २१ ॥

संथाविऊण पुत्तं चन्दगई मणइ अत्तणो महिलं ।
 विजाहरमणुयाणं कहं संबन्धो इमो होइ ॥ २२ ॥
 भूमोगोयरनिलयं अम्हं न हि जुज्जए तर्हि गन्तुं ।
 अहवा तेण न दिन्ना का वयणसिरो तथा अम्हं ॥ २३ ॥
 तम्हा अकालहोणं कंचि उवायं कोरमि म^र हं ।
 फन्नाए तीए पियरं एत्थेव ठिओ समाणेमि ॥ २४ ॥
 चवल्लगइनामधेयं सदावेऊग तत्त एयन्ते ।
 सत्तं कहेइ राया भामण्डलदुक्खमाईयं ॥ २५ ॥
 सामियआणाए लहुं मिहिलानयरिं गओ चवल्लेगो ।
 फाऊग आसरूवं विचासन्तो भमइ लोयं ॥ २६ ॥
 दट्ठूण नरवरिन्दो आसं उदामयं नयरमज्जे ।
 तो मणइ गेहह इमं अदिट्ठुपुत्तं महानुरयं ॥ २७ ॥
 नरवइवयणेण तओ गहिओ पुरिसेहि पग्गहकोहिं ।
 ठविओ य मन्दुराण कुट्टुमच्चच्चिच्चुरियत्तो ॥ २८ ॥
 सो तत्थ मासमेगं अवट्ठिओ ताव तुरियवेगं गं ।
 संपत्तो भगइ निवं गयवरपयवासिओ एओ ॥ २९ ॥
 सामिय, मुणेहि दिट्ठो हत्थी एरारगो वर रगग्गि ।
 धोत्तन्तेरेण, पेच्छह तं धेत्तन्तं फट्ठिगदपं ॥ ३० ॥
 सो एव भणियमेत्तो विणिग्गआ नरवई गयारूदो ।
 पत्तो य तं, पणसं पेच्छइ वरवारणं मत्तं ॥ ३१ ॥
 दट्ठूण सरसि दुग्गे हत्थी तो नरवई भगइ सिग्गं ।
 भाणेह किंचि नुरयं वज्जग्गिहं धं विट्ठगानि ॥ ३२ ॥

तावन्निय सो तुरओ उवगीओ कट्ठिण्णदप्पमाह्वयो ।
 मात्तूणकुशरवरं तथारुद्धो नरवरिन्दो ॥ ३३ ॥
 आरुद्धस्स य तुरओ उव्वदओ नहयत्तं चवत्तेगो ।
 हाहारयं महत्तं काऊग भडा गया सपुरं ॥ ३४ ॥
 तत्तो अगेयदेसा खोत्तेऊगं जिगात्तयासन्ने ।
 पायवसाहाए लुहुं आत्तगो नस्वई धणियं ॥ ३५ ॥
 सो तस्स तरुपराओ ओइण्णो कट्ठगामयं तुत्तं ।
 पेच्छइ वरपासायं उप्पासन्तं दस दिसाओ ॥ ३६ ॥
 आयइदिऊग स्वग्गं विगयमओ गौउरं समट्ठीगो ।
 अह पेच्छइ तथ पुगो यावी उज्जागमन्तम्मि ॥ ३७ ॥
 दिट्ठुं जिगिन्दमवणं नागाविहमगिमउद्धपज्जलियं ।
 इन्द्रम्म वासगेहं नजइ समाउ अवद्दणं ॥ ३८ ॥
 अन्मन्तरं पविट्ठो पेच्छइ सीहासगट्ठियं पडिमं ।
 आइगरम्स भगवओ दंइजडामउडकयसोहं ॥ ३९ ॥
 रइऊग अज्जलिउडं सहसा ओसुच्छिओ समासथो ।
 भावेण पययमगसो करइ थुइमत्तलविहाणं ॥ ४० ॥
 काऊग य किइकम्मं उवविट्ठो तथ विभुओ जणओ ।
 मोत्तूण आसक्खं चवल्गई विय गओ सपुरं ॥ ४१ ॥
 नमिऊग सामिचत्तगे पत्तो साहेइ अवहियं जणयं ।
 उज्जाणमत्तयां ठवियं चिय जिणहरासन्ने ॥ ४२ ॥
 सोऊग आगयं सो जणयं विज्जाहराहियो तुट्ठो ।
 घेतग महान्णं तं जिगमवणं गओ सिग्घं ॥ ४३ ॥

दिव्वविमाणारूढो दिट्ठो जणएण सुहडपरिक्किण्णो ।

मुणिओ य कआ एसो इहागओ खेयराहिर्वई ॥ ४४ ॥

अमुणियचित्तसहावो जणओ संह्यासणन्तरनिलुक्को ।

जावच्छइ तावच्चिय चन्दगईणं कया पूया ॥ ४५ ॥

युइमद्वलं च विहिणा काऊगं तत्थ बारसावत्तं ।

अह गाइउं पवत्तो जिणगुणवीणा य धे ० णं ॥ ४६ ॥

जो तियसाहिवेहि ण्हविओ गिरिमत्थए किन्नरसिद्धजम्बकय

ममलसदए ।

जम्मजराविओमाघणकम्मविणासए पणमह आयरंण समयं

उत्तमजिणिन्दए ॥ ४७ ॥

तुहं सयंमू भयवं चउम्मुहो पियामहो विणहु जिणो तिलोयणो ।

अणन्तसोक्खामल्लदेहधारिणो सयंपवुद्धो वरधम्मदेसओ ॥ ४८ ॥

पगमह मुरनरससिरविमहियं बहुविहगुणसयवरसिरिनिलयं ।

अणुवमअचलियसिवमुहफल्लयं जिणवर मुचरिय तुह मम सरणं ॥ ४९ ॥

उत्तमं जिधमच्छरागभयं भयदोगादमगापगामयरं ।

करगुज्जयधम्मपदस्सगुरुं गुरुकम्ममहोयदिसोमगायं ॥ ५० ॥

एवै गायन्तस्स य संह्यासगअन्तराउ निष्फिडिओ ।

जगओ चन्दगईणं दिट्ठो य तओ समान्ततो ॥ ५१ ॥

भगिओ य माइमु फुडं को मि तुमं कहिं च यय्यो ।

केगेग कारणेजं अण्हसि ण्ठं जिगाययगे ॥ ५२ ॥

मिहिलापुगीय अहयं जगओ नामेग इन्दकेउगुओ ।

पयगिओ य हरिउं केगावि मायानुग्गेणं ॥ ५३ ॥

संभासिपकयविगया दोग्धि विय मुहामगेमु उपविट्ठा ।
 अउन्ति पौइपमुहा वेसम्मसमागयालावा ॥ ५४
 नाऊग पयियं सो चन्दगई भगइ जणय निमुजेहि ।
 दुहिया तुज्ज कुमारी अथि ति मए सुयं पुच्यं ॥ ५५
 सा मह सुयस्स दिग्जउ कत्ता भामग्दलस्स अणुरूवा ।
 गाढम्हि अणुगाहिओ जणय तुमे नयि संदेहो ॥ ५६
 सो भगइ गेयराहिच मह वयगं मुणमु ताव पगमगा ।
 दसरहमुयस्स दिन्ना सा कत्ता रामदेवस्स ॥ ५७
 भगइ पुगो चन्दगई सा कत्ता केण कारणेण तुमे ।
 दसरहमुयस्स दिन्ना एधं मे कोउयं परमं ॥ ५८
 मिहिलापुरीए देसो अथि ममं धगसमिदजणपउरो ।
 सो अदवन्वरहिं मेण्ठेहि विगासिओ सव्वो ॥ ५९
 संगामम्मि पवत्ते मेण्ठा रामेण निजिया सव्वे ।
 रस्सससमागमत्ता देवेहिं जे न जिप्पन्ति ॥ ६०
 पुणरथि य मई देसो सव्वो आवासिओ मयविमुओ ।
 रामस्स पसाएणं जाओ धगरयणपडिपुण्णो ॥ ६१
 तस्सुवयारस्स मए सा कत्ता रुवजोव्वणगुणोहा ।
 दिन्ना रामस्स फुडं एयं ते साहियं गुज्झं ॥ ६२
 मुणिऊग वयणमेयं भगन्ति विजाहरा परमरुट्ठा ।
 अविसेसो जणय तुमं कत्ताकज्जं न लक्खेसि ॥ ६३
 मेण्ठेसु किं व कीरइ पसवसररिच्छेसु हिणसत्तेसु ।
 भग्गेसु तेसु समरे मुहडाण जसो न निव्वडइ ॥ ६४

फायस्स सुक्करुक्खे पीई वालस्स विसफले होइ ।
 तह इच्छइ अविसेसो हीणो होणेण संजोगो ॥ ६५
 परिचयमु कुसंबन्धं जणय तुमं सुमिगोयंरण समं ।
 विज्जाहरेण समयं करेहि नेहं सययकालं ॥ ६६
 देवोत्त्व संपयाए चन्दगई खेयराहिवो सूरु ।
 एयस्स देहि कन्नं का गणणा पायचोरणं ॥ ६७
 जणएण वि पडिमणिया किं निन्दह भूमिगोयं तुम्मे ।
 तित्थयरचक्कवडी हवन्ति मणुया हलधरा य ॥ ६८
 भातूण भरहवासं बहवे इक्खागवंससंभूया ।
 अमुरमुरनमियचलगा सिवमयलमगुत्तरं पत्ता ॥ ६९
 तत्येव महावसे अणरण्णमुओ सुमह्लागम्भं ।
 जाओ पढमपुरीए नराहिवो दसरहो नामं ॥ ७०
 रुवगुणसान्निगीणं पद्मसया जस्स पवरजुवईणं ।
 पुत्ता य पठममाई चत्तारि जणा महासत्ता ॥ ७१
 रामस्स विकमगुणं नाऊणं तरस्स परमउवयारं ।
 तैग मए निययमुया निरुविया तरम वरकन्ना ॥ ७२
 विज्जाहरा पवुत्ता जणय तुमं सुणनु निच्छयं अहं ।
 गन्वं चिय अट्ठुप्पं रामस्स कुट्टं समुग्गहसि ॥ ७३
 एवं चिय धणुरयणं वज्जावत्तं सुग्गु कयग्गसं ।
 जइ कुगइ वमे रामो तो कन्ना गेह्ण्ट कयथो ॥ ७४
 अह पुन वज्जावत्तं धणुग्गयणं अनजो वसे गमो ।
 न कुगइ नग्गइमज्जो तो से कन्ना कओ हाइ ॥ ७५

अह ते खेयरवसहा जगयं धगुयं न गेण्हितं तुरिया ।
 मिहिलामिमुदा चलिया गयो य सपुरं च चन्दमई ॥ ७६
 एत्तो फओरसेहं जयसदुण्डुमद्गल्लवेगं ।
 पविसरइ नियममरगं जणओ बहुजगवयाइण्णो ॥ ७७
 विविहाउहपरिहन्था विज्जाहरपत्थिग बल्लसमिदा ।
 आवासिया समन्ता मिहिल्लण्ण बाहिरुरसे ॥ ७८
 ताव य खेयरवसआ पगट्टमाहप्पदप्पउच्छाहो ।
 चिन्तेइ जगयराया दोहुम्मासे विमुयन्तो ॥ ७९
 उत्तमनारीहि समं तथ विदेहा गया निवसयास ।
 उवट्ठिया भणइ पट्ठ किं सायसि महिलियं अन्ने ॥ ८०
 अहया फहेहि मज्झं तं यिलयं जं मणेग चिन्तेसि ।
 आणेमि तस्सत्तणं चिय मा एवं दुस्सिओ हाहि ॥ ८१
 जं एवं समालत्तो जणओ, तो भणइ अत्तगो कन्तं ।
 अमुणियफज्जा सि तुमं महचिन्ताकारणं मुणमु ॥ ८२
 मायातुरग्गमेणं नीओहं तेण फल्लि बेयइदं ।
 विज्जाहिवेण तत्तो समयं फाऊग परिमुक्को ॥ ८३
 यज्जावत्तवरण्यं जइ फाहिइ अत्तगो वसे रामो ।
 ता होही फन्ना ते न पुणो अन्नेण मेएणं ॥ ८४
 तं च अवन्नेण मण्ण वन्दावन्धेण इच्छियं सब्बं ।
 विज्जाहेरहि धणुयं इहाणियं नयरबाहिरओ ॥ ८५
 जइ पुण संजीवं चिय पउमो न फेइ तं महाधणुहं ।
 तो खेयेरहि बाला हिज्जिहिइ न पथ सदेहो ॥ ८६

दियहाणि वीस अवही एयाण मए कया अपुज्जेणं ।
 एत्तो परं तु नियमा नेहिनत्ति बलाधियारेणं ॥ ८७
 सुणिज्जग वयणमेयं वइदेही सोगपरियसरीरा ।
 परिदेविउं पयत्ता नयणजलासित्तथणजुयल्ल ॥ ८८
 किं णाम मए सामिय दइवस्स कयं अभागधेज्जाए ।
 जेण बहुदुक्खनिलयं इमं सरीरं विणिम्मवियं ॥ ८९
 पुत्तेण न संतुट्ठो धूयं हरिज्जग उज्जभो दइवो ।
 मा मे होही एसा नेहस्सऽवलम्बणं बाला ॥ ९०
 एकस्स जाव अन्तं न जामि दुक्खस्स पावक्कम्मा हं ।
 तावच्चिय गरुययरं विइयं तु निरुवियं विहिणा ॥ ९१
 रोवन्ती मणइ निवो भरे छट्ठहि सोगसंकथं ।
 नधावेइ समत्थं लोयं पुण्यत्थं कम्मं ॥ ९२
 संथाविज्जग महिलं जणएण समन्तभो धणुवरस्स ।
 उवसोहिया विसाला धरणी कयमण्डणाडोवा ॥ ९३
 तीए सयंवरत्थे आहूया नरवई समन्तेणं ।
 सिग्घं साएयपुरो रामस्स वि पेसिओ दूओ ॥ ९४
 सोज्जग दूयवयणं पट्ठो मडचडयेण महएणं ।
 छस्सगभरहेहि समं मिहिलानयरी सनशुपत्तो ॥ ९५
 मायाविच्चेहि सनं मग्गे विगया नगहिवा मिहिनं ।
 संनाजिया य पम्मं जणएण पमन्नहिपग्गं ॥ ९६
 विज्जाहग य मनुया सन्धऽल्लंकारमूसियसरीरा ।
 रइयासनेनु एत्तो उवविट्ठापरियगसन्नागा ॥ ९७

ततो सा धनुमणे ससहि कन्नासपदि परिक्रिष्णा ।
 पेष्टइ नरिन्दयसभे सीया कयनगुणाडोवे ॥ ९८
 तो कम्पुई पनुतो चाउं रामो इमो मणिभिरामो ।
 दसगहनिरस्त पुतो देवकुमारोऽमसिरीओ ॥ ९९
 एयम्स जो सानीरे अयुओ धिय लसगो महावाहू ।
 भरहो सनुणो धिय दंणिग वि एए वरकुमारा ॥ १००
 हरिवाहगो मइया चाउं मेहप्पभो य नित्तरहो ।
 अह मन्दिरो जआ धिय सिरिकन्तो डुम्मुहो भागू ॥ १०१
 राया चैय मुमरो पुहो विसाओ य सिरिधरो धीरो ।
 अचलो य बन्धुरुहो तहय सिहो पधिवो सूरु ॥ १०२
 एए अन्नेय बहु विमुदकुल्लसंभवा नरवरिन्दा ।
 तुम्भ कएग यरतगू इहागया धनुपरिस्खाए ॥ १०३
 मन्तीग समुल्लवीयं धनुवं जो कुणइ एण्ड सग्गोवं ।
 सो होही वरणीओ कन्नाए नत्थि संदेहो ॥ १०४
 एवं च भणियमेत्ते कमेण चावस्स अभिमुहा सव्वे ।
 अह दुक्किउं पयत्ता निमज्जियपरियरावेदा ॥ १०५
 जहजह दुक्कन्ति भडा तहतह अग्गी विमुदए धनुयं ।
 विज्जुच्छडासरिच्छं भोमोरगमुक्कनीसासं ॥ १०६
 केएय अग्गिभीया करेमु पच्छाइळ्ळ नयणाइं ।
 भजन्ति पडिवहेणं अन्नोन्नं चैव लहन्ता ॥ १०७
 अन्ने पुण दूरत्था ददूट्ठण फुरन्नपन्नयाडोवं ।
 कम्पन्ति चलसरोरा'पगट्टवाया दिसामूढा ॥ १०८

पन्नयवायाभिहया पलासपत्तं व घत्तिया अवोरे ।
 मुच्छाविहलसरीरा केई पुण थम्मिया सुहडा ॥ १०९
 केई भणन्ति ठाणं जइ विहु जीवन्तया गमित्सामो ।
 तो दाणमणेयविहं दाहामो दीणकिविणाणं ॥ ११०
 अन्ने भणन्ति एवं अम्हेनिययासु महिलियासु समं ।
 कालं चिय नेस्सामो किं वा एयाए रूवाए ॥ १११
 अवोरे भणन्ति एसा केणविमाया कया अउण्णेग ।
 ठविया य मरणहेउं बहुयाणं नरवरिन्दाणं ॥ ११२
 ताव य चलत्तकुण्डलमउडालंकारमूसियसरिरो ।
 पउमो गयवरगामो अल्लोणो घणुवरन्तेणं ॥ ११३
 अह ते महामुयङ्गा निययसहावट्ठिया परमसोमा ।
 घणुयं पि विगयजालं गहियं रामेण सहसत्ति ॥ ११४
 ठविऊग लोहपीठे सजीवं घणुवरं कयं सिग्घं ।
 तावच्चिय संजायं रयेणुतमोच्छयं गयणं ॥ ११५
 आकम्पिया य सेला विवरोमं चिय बहन्ति सरियाउ ।
 उक्कातडिच्छडालं विमुवण्णं दिसायकं ॥ ११६
 सञ्चत्तो घोररवा चण्डा निवडन्ति तत्थ निग्माया ।
 सूरु पणट्ठतेओ जाओ य जणो भउविग्गो ॥ ११७
 एयारिसम्मि जाए पल्यावत्ते जण् घणुवरं तं ।
 विलएइ पउमनाहो सञ्चनरिन्दाण पच्चक्खं ॥ ११८
 एयन्तरम्मि गयणे देवा मुञ्चन्ति कुसुमवरवासं ।
 साहुत्ति जंपमाणा जयसदुब्बुदुनूस्सा ॥ ११९

रामेन धनुषं तं गार्दं अष्फान्त्रियं तं सदप्येणं ।
 जह परहिगेहि पुष्टं नवपाउसमेदसद्वाप ॥ १२०
 मुहिओ व्यसायरवरो सो जणनिर्वहो कमेण आसथो ।
 ताव नित्य पसयच्छी सोया रामं पलोपद्र ॥ १२१
 उल्लसियरेमवृत्त्या सिगेहसंबंधनणियपरिओसा ।
 सीन्नाप संचरन्ती रामस्स अवट्टिया पाप्ते ॥ १२२
 ओयारिऊग धनुषं पउमोनिययासगे मुहनिविट्ठो ।
 सोयाए समं रेहइ रहसाहिणो अगहो च्च ॥ १२३ ॥
 तं छस्सगेण धनुषं घंछगं बलदयं सहसिप्पेणं ।
 आकइद्वियं सदप्यं पणुभियसमुदनिष्ठांसं ॥ १२४
 ददूण विमं ते सज्जे विजाहरा भउन्निगा ।
 देन्ति गुणसान्निगीओ अट्टारसपवरकजाओ ॥ १२५
 विजाहरेहि सिग्गं गन्तूण चक्कवालगयरं ।
 वित्तन्ते परिकहिए चन्दगई दुम्मणा जाओ ॥ १२६
 आलोइऊग भरहो रामं ददसत्तिफन्तिपडिपुण्णं ।
 अह सोइउं पयत्तो तस्सग्गमेत्तेण पडिबुद्धो ॥ १२७
 गोत्तं पिया य एस्सो एयस्स ममं पि दोण्ह वि जणाणे ।
 नवरं अन्नुयकम्मो रामो परलोयमुक्कणं ॥ १२८
 पउमदन्त्सरिसनयया पउममुहो पउमगन्मसंकासा ।
 पउमस्स इमा भज्जा जाया निययाणुमावेणं ॥ १२९
 सन्धकल्लामकुसला विगणं नाऊग केगईपुत्तं ।
 दइयस्स साहइ फुडं भरहकुमारस्स सन्मावं ॥ १३०

भरहस्स भए सामिय मुणियं सोगाउरं मणं गाढं ।

तह तं करेमि सिग्धं जह निब्बेयं न य उवेइ ॥ १३१

अत्थि जणयस्समाया कणओ नामेग एत्थ मिहिलाए ।

जाया य सुप्पभाए तेण सुमदा पवरकजा ॥ १३२

सिग्धं सयंवरा सा घोसाविज्जड नरिन्दमज्झमि ।

जाव न गच्छइ भरहो अज्झं चिय परमनिब्बेयं ॥ १३३

भणिऊण एवमेयं सा वत्ता दसरहेण कणयस्स ।

कहिया य निरवसेसा तेण विय पडिञ्छिया आणा ॥ १३४

कणएण तत्थ तुरियं सन्वेवि नराहिया समाहूया ।

जे वि य गया निवेसं ते वि तहिं चेवमल्लोणा ॥ १३५

उवविट्ठेसु कमेणं कणयसुया तत्थ आगया कजा ।

परिहरिऊण नरिन्दे वरेइ भरहं सुमदा सा ॥ १३६

अच्चन्त विसमभावं सेणिय पेच्छसु खलाण कम्माणं ।

पडिबुद्धो चिय भरहो भजाए विमोहिओ पच्छ ॥ १३७

जंपन्ति एक्कमेक्कं विलक्खवयणा नराहिवा सन्वे ।

जा जत्स पुण्वविहिया भजा सा तत्स उवणमइ ॥ १३८

रामेण तओ सीया परिणीया संपयाए परमाए ।

भरहेण वि कणयमुया तेणेव निओगकरणेणं ॥ १३९

सन्वे काऊग तहिं वीवाहमहुस्सवं नरवरिन्दा ।

निययपुराणि कमेणं संपत्ता साहणसमग्गा ॥ १४०

दसरहस्स सुया बलदप्पिया नववह्निहि समं जणसेविया ।

पविसरन्ति कमेग सुकोसलं विमलकित्तिधरा पुरिसोत्तमा ॥ १४१

इय पठमचरिए रामलक्खणघणुरयणलाभविहाणो नाम

अट्ठावोसइमो उट्ठेसओ समओ ॥

Notes.

Chapter 27.

St. 1. मगधनरादिवई Sk. मगधनराधिपतिः the king of the Magadha country. विस्मियदियभो Sk. विस्मितहृदयः one whose mind is wonder-struck, astonished. पणमिऊणं Sk. rt. प्र+नम् having bowed down. पुच्छई¹ Sk. rt. प्रच्छ (पृच्छ) asks, questions, अणअदियभो Sk. अनन्यहृदयः one whose heart is not wavering; concentrated on one particular thing. कहेहि Sk. rt. कथ् please narrate.

St. 2. दिहं Sk. rt. दृग् seen, observed. माहण्यं Sk. माहात्म्यं greatness. जणयनरवरिन्देणं Sk. जनकनरवरिन्द्रेण by Janaka—the best among kings. रूपगुणजोव्वणधरी Sk. रूपगुणयौवनधारिणी one who possesses youth, virtues and beauty. निरुविया Sk. rt. नि+रूप् betrothed.

St. 3. भणइ Sk. rt. भण speaks, narrates. गणादिवई Sk. गणाधिपतिः the first and foremost among the Ganadharas. Ganadharas were the direct pupils of Lord Mahāvira. Tradition has it that they wrote what Lord Mahāvira taught them. Their writings form the basis of the Jaina Sacred Canon. निसुणेहि² Sk. rt. नि+श्रु please listen to or lend me

1. S. H. प्रच्छः पुच्छः 8. 4. 97.

2. S. H. चि-श्रु-णो ह्रस्वश्च 8. 4. 241.

your ears. कज्जेणजेण Sk. यस्मात् कारणात् the deed for which.

St. 4. वेयड्ढदाहिणेणं Sk. वैताढय दक्षिणेन to the South of the Mountain Vaitādhya. This is the name of a mountain which lies to the North of Bharāta-varsha. कैलासगिरिस्स Sk. कैलासगिरेः of the Mountain Kailāsa. This is the name of a high peak in the Himālayan range. According to Hindu Mythology this is a sacred resort of God S'ankara. इवन्ति^३ Sk. rt. भू there exist ग्रामागरनगरपरिपुण्णा Sk. ग्रामाकरनगरपरिपूर्णः full of cities and collections of villages.

St. 5. अतिथि Sk. rt. अस् there exists. धिय Sk. धय. अद्ध्यव्वरो Sk. अर्धवर्वरः name of a country inhabited by the Mlechchhas. निस्तंजमनिस्सीलो Sk. निःशीलसंयमः morally bankrupt and self-indulgent. बहुमेच्छसमाडलो Sk. बहुम्लेच्छसमाकुलः teeming with the Mlechchhas. घोरो Sk. घोरः literally it means awful; here it means not abounding in pleasing natural scenery.

St. 6. मऊरमाले Sk. मुकुरमाले in Mukura-māla; it is the name of the capital of the above mentioned country. मेच्छजनपडरे Sk. म्लेच्छजनप्रचुरे wherein many Mlechchhas lived. जमसरिसददसत्तो Sk. यमसदृशददसत्यः one who

possesses as much formidable strength as Yama.—God of Death.

St. 7. कम्बोजसुयकयोया Sk. कम्बोजशुककपोताः names of countries inhabited by Non-Aryans
शबरजनपट्टरा Sk. शबरजनप्रचुराः countries abound-
ing in the mountaineers.

St. 8. यद्यया कयाई Sk. अन्यदा कदाचित् once
upon a time. यच्चरो Sk. यर्वरः the Mlechchha
king. उच्चासितं Sk. rt. उद्+चस् to devastate.
पपत्तो Sk. rt. प्र+चृत् made himself ready.
चिलायसेद्रेण Sk. किरातसैन्येन with an army con-
sisting of the mountain-tribes.

St. 9. सोऊण Sk. rt. श्रु having heard.
अणज्जेहि Sk. अनार्यैः by the Non-Aryans. पेसेइ
Sk. rt. प्रेष् sends. तुरियचवलं Sk. स्वरितचपलं
promptly and quickly.

St. 10. पुरिसं Sk. पुरुषं an emissary. गन्तेण⁴
Sk. rt. गम् (गच्छ्) having gone. मेच्छागमं Sk.
म्लेच्छागमं the invasion by the Mlechchhas.
संदिद्धं Sk. rt. सम्+दिश् (ās) directed, instructed,
told etc.

St. 11. सामिय Sk. स्वामिन् oh Lord ! विन्न-
वइ Sk. rt. वि+श्नप् requests. जणवच्छलो Sk. जन-
वत्सलः affectionate towards his subjects. कय-
पणामो Sk. कृतप्रणामः one who has paid the due
reverence. मइ Sk. मम mine. विसओ Sk. विपयः
country; kingdom.

4. S'.C. for other forms कृगमोर्डुयः । १०१

St. 12. सावयसमणा Sk. आवकश्रमणाः the laymen and the ascetics. 2

S'ravāka, S'rávikā, Sādhu, and Sadhvi are the four different orders in Jainism. The Tirthankara founded these "bands" of the religions followers. विद्धत्थाणि Sk. rt. वि+घ्त्सु demolished. जिनिन्द्रमणानि Sk. जिनेन्द्र-भवनानि temples dedicated to Jina. One who has subdued or conquered the enemies in the form of passions etc. is called Jina. cf. Abhayadeva-Samavāyāṅga. एयनिमित्तेण Sk. एतन्निमित्तेन due to this reason. पद् Sk. प्रभो oh ! Lord. पद् Sk. rt. इ please go. लहु Sk. लघु quickly. रक्षणद्वय Sk. रक्षणार्थम् for defence or protection.

St. 13. भणिऊण Sk. rt भण् sub voce, St. 3. सदाविऊण Sk. rt. शब्द having called. नरवसभो Sk. नरवृषभः the best among men. There are certain words in Sanskrit which when appended to certain words, give the sense of superiority. e.g. सिंह, व्याघ्र, गो, वृषभ etc. सत्त्व-यलसमुदणं Sk. सर्वयलसमुदायेन together with the whole army. दाउं Sk. rt. दा (यच्छ) to give or hand over; here it means to abdicate in favour of. समाढत्तो⁵ Sk. rt. समा+रभ् began.

St. 14. चामीयरकलसकरा Sk. चामीकरकलशकराः

5. S. H. मलिनोमय-ढत्त-पाइकं । 8-2-138. contra. Dr. Woolner. Introduction to Prakrit.

St. 17. विहसन्तवयणो Sk. विकसद्भदनः or विहसद्भदनः (i) one whose face is blooming. (ii) one whose face is smiling. पशुसदृक्षाणं Sk. पशुसदृक्षाणाम् against those who are (weak) like beasts. उवरि Sk. उपरि towards, against, महाजस Sk. महायशः you who are very much famous. सहीणेण Sk. सहितेन when you have got me by your side.

St. 18. हरिसियहियमो Sk. हर्षितहृदयः one who went into hysterics of jubilation. कह Sk. कथम् how; in what manner. जिगसि¹ Sk. rt. जी dost conquer.

St. 19. थोयो Sk. स्तोकः little. हुयवहो Sk. हुतयद् fire. डहद् Sk. rt. दद् burns. खणेण Sk. क्षणेन in a moment. निग्यडद् Sk. rt. निर+पद् is accomplished.

St. 20. वयणनिहसं Sk. वचननिष्कर्षं the purport or the quintessence of his speech. संगामे Sk. संग्रामे on the battle-field. सुहृडजसं Sk. सुभटयशः the fame of a great warrior. पायन्तमो Sk. rt. प्र+आप् obtaining. होहि Sk. rt. भू may you be or get.

St. 21. काऊण Sk. rt. कृ having done. महन्तवलसदिया Sk. महाबलसहितौ accompanied by a large army. निग्या Sk. rt. निर्+गम् Started. पुराओ Sk. पुरतः from the city. जयसदग्युद्धतूरया

Sk. जयशब्दोद्घुष्टरवौ for whom the musical instruments were played upon along with the exclamations of victory.

St. 22. पद्मवरं Sk. प्रथमतरं first of all or more early than. जनयतनयाणं Sk. जनकतनयानां of the sons of Janaka. जोयणाहं Sk. योजने a distance of two yojanas. उभयबलान्तरं Sk. उभयबलान्तरं the distance between the two armies. जायं Sk. rt. जन् (जा) there was.

St. 23. रिपुबलसङ्क्रान्तिं Sk. रिपुबलशब्दोत्कर्षं the rising tumultuous noise of the hostile army. असहन्ता Sk. rt. सह not tolerating, unable to put up with. जनयसन्निया Sk. जनकसत्काः those that were with Janaka. गृह Sk. ग्रहः Sun. मेघाण Sk. मेघानां of the clouds. संघायं Sk. संघातं a collection.

St. 24. आरियाण Sk. आर्याणाम् of the Aryans. दारुणो Sk. दारुणः very sanguinary. समावडिभो Sk. rt. समा + पत् there took place. अन्नोन्नसत्थपन्तिय-संघुष्टेन्तजालोद्घो Sk. अन्योन्यशस्त्र-पङ्क्तिसंघट्टोत्तिष्ठजालोद्घोः the battle in which great flashes were rising up from the clash of the rows of the weapons of each other.

St. 25. अन्तरियो Sk. rt. अन्तर् + इ was surrounded by. बहलतमसरिच्छेहि Sk. बहलतमःसरक्षेः by the soldiers of the hostile army who resembled inky nothingness; mass of impene-

trable darkness. बाह्रै Sk. rt. वह् marching on. समन्तसेन्नेणं Sk. सामन्तसैन्येन with the soldiers of the subordinate princes.

St. 26. भग्नेहि Sk. rt. भञ् (by those) whose ranks⁷ were shattered. पुणो पुणो Sk. पुनःपुनः after. This goes with the previous word it means who were often routed by the army of Janaka. परिवेदिभो⁸ Sk. परि + वेद् was surrounded. We have to take this with घन्यरेहि i. e. who was surrounded by the Mlechchhas. सरो इव etc. see sub voce. verse 23.

St. 27. एयन्तरम्मि Sk. एतस्मिन्नन्तरे in the meanwhile. संपत्तो Sk. rt. सम् प्र + आप् arrived. appeared on the battlefield.

St. 28. आसासिऊण Sk. rt. आ + भ्यस् having consoled. पिव Sk. इव like; as. कुणइ⁹ Sk. rt. कृ does. विहयविद्धत्थं Sk. विहृतविद्धस्तं slaughtered or massacred.

St. 29. मुञ्चइ Sk. rt. मुच् (मुञ्च्) darts. अणारियभडाणं Sk. अनार्यभटानाम् on the Non-Aryan soldiers. नज्जइ Sk. rt. ज्ञा. It seems, appears. चरिसइ Sk. rt. वृप् rains. सरयकाले Sk. शरदकाले in the autumn season.

St. 30. निदयपहरुम्हवियं Sk. निर्दयप्रहारोष्मायितं

8. S. H. वेष्ट. 8-4-221.

9. S. H. कुणोः कुणः । 8-4-65.

excited by the merciless onslaughts. मेच्छ-
साहणं Sk. म्लेच्छसाधनं the army of the Mlech-
chhas. घावइ Sk. rt. घाव् runs.

St. 31. परहुत्ते Sk. परा + भू defeated. स्वमेव
Sk. स्वयमेव himself. समुद्वेह¹⁰ Sk. rt. सम्उद् + स्था
rises, girds up his loins for a fight.

St. 32. केयत्थ Sk. केचिदत्र some, on this
side. कज्जलामा Sk. कज्जलामाः black like colly-
rium. सुयपिच्छसमप्रभा Sk. शुक्रपिच्छसमप्रभाः hav-
ing the colour of the feathers of a parrot.
तम्ययवण्णा Sk. ताम्रवर्णाः having the colour of
copper. चामणदेहा Sk. चामनदेहा; dwarfs. चियिड-
नासाः Sk. चिपिटनासः flat-nosed.

St. 33. वक्कलयत्तनियत्था Sk. वल्कलयन्ननियत्थाः whose
garments consisted of leaves and barks.
मणिमयकटिसुत्तयाभरणदेहा Sk. मणिमयकटिसूत्राभरणदेहाः
whose bodies were adorned with ornaments—
girdles set in with jewels. घाऊकयङ्गरागा Sk.
घातुरुताङ्गरागाः who had besmeared their bodies
with red powder. विरडयसिरिमञ्जरीकुसुमा St.
विरचितश्रीमञ्जरीकुसुमा : who were bedecked
with flowers etc.

St. 34. समयं Sk. समकम् with जोहेहि Sk.
योधिः with warriors. दप्पियामरिसो Sk. दपिकामर्यः
whose anger was due to his pride.

St. 35. गयवसहसीहचिन्धा Sk. गजवृषभसिंहचिह्नाः

who had emblems of lion, bull and elephant. सरसत्तिकरालकोन्तगह्विकरा Sk. गृहितशरशक्तिकराल-कुन्तकरा: who held in their hands dangerous spears, clubs and arrows. जुञ्जन्ति Sk. rt. युष् fight. खोदन्ता Sk. rt. क्षुम् agitating : perturbing exciting. अज्जयलोहं Sk. आर्यवल्लोहं the army of the Aryans. Janaka etc. St. 36. चाद्यं Sk. चाप bow. दुहाकयं Sk. द्विधा and rt. कृ smashed into two pieces. गेण्डइ Sk. rt. ग्रह् takes up. विरहो Sk. विरथः pulled down from the chariot.

St. 37. सरसत्तिचक्रमोगारसप्लु Sk. शरशक्तिचक्र-मुद्गरशतैः by hundreds of weapons, hammers, disks, clubs, arrows etc. विवायन्तो St. rt. वि + पद् slaughtering.

St. 38. गरुडपहाराहभो Sk. गुरुप्रहाराहतः beaten by heavy blows. कथो विमुहो Sk. कृतःविमुख. was made to flee from the battle field. 12 नस्तइ Sk. rt. नश् disappears. विमग्नमाणो Sk. rt. वि + भञ् whose ranks were shattered पलोयन्तो Sk. rt. प्र + लोक् looking arround.

St. 39. ह्यविहयविष्णरुद्धं Sk. हतविहतविप्ररुद्धं which was scattered and obstructed on all sides.

St. 40. आवासिया Sk. rt. आ + वास् was

11. S. H. युध...ज्जः 18. 4. 217.

12. S. H. ग्रह...अहिपशुमाः 18. 4. 209.

13. S. H. शकादीनांदित्वम् 18. 4. 230.

re-inhabited by people. भयविमुक्ता Sk. भयविमुक्ता free from danger. वीसज्जिओ Sk. rt. वि + सृज् was bidden farewell. पत्थिओ Sk. rt. प्र + स्था started.

St. 41. पुरिसयारनिहसं Sk. rt. पुरुषकारनिकरं the touch-stone of manliness or we may take निहसं to mean निष्कर्षं and translate it as quintessence of manliness. तुट्ठेणं Sk. rt. तुप् by the king who was pleased. निययधूया Sk. निजधृता his own daughter.

St. 42. मणुस्सो Sk. मनुष्यः man. पायस् Sk. rt. प्र + आप् obtains. वीरसत्तो Sk. वीरसत्त्वः valrous. विक्खायक्खिती Sk. विख्यातकोर्तिः famous. ससी Sk. शशी moon. विमलप्पभावो Sk. विमलप्रभावः having unstained greatness. Here the poet has used intentionally his name.

Thus ends the chapter no. 27. named "the description of the defeat of the Mlechchhas" in the Paumachariya.

Ch. 28.

St. 1. भमन्तेण Sk. rt. भ्रम् (by Nārada) who was wandering. सुया Sk. सुता daughter. पवररूवा Sk. प्रवररूपा one who was of excellent beauty.

St. 2. नहङ्गणेणं Sk. नमाङ्गणेन through the sky. उप्पइठं Sk. rt. उद् + पठ् having flown. फण्णालोयणहियओ Sk. कन्यालोचनहृदयः who had the

intention to look at the girl समलीणो Sk. rt. सम् + ली resorted to.

St. 3. पविसरन्तं Sk. rt. प + विष् entering दीहजडामडडभामुरं Sk. दीर्घजटामुकुटभामुरं resplendent with the coronet and the long tuft of hair, भयविह्वलवेविरङ्गी Sk. भयविह्वलवेपिताङ्गी one whose limbs were trembling and experiencing unrest due to fear. भवणोदरं Sk. भवनोदरं the innermost recesses of the palace.

St. 4. रियन्तो Sk. rt. रि री, ऋ going. रुद्धो Sk. rt. रुध् obstructed. कलहन्तो Sk. rt. कलह् quarreling दारवालीहिं Sk. द्वारपालीभिः by the female gate-keepers. रायपुरिसेहिं Sk. राजपुरुषैः by the royal servants.

St. 5. हणह Sk. rt. हन् beat severely. मुष्टिप्रहरेहिं Sk. मुष्टिप्रहारैः by beating with the fists. भडब्धिगमणो Sk. भयोद्धिगमनाः one whose mind was anxious or dejected due to fear. नष्टो Sk. rt. नश् disappeared.

St. 6. आसतथो Sk. आ + भवस् consoled himself. चिन्तिऊण Sk. rt. चिन्त् to contemplate. पोटकुमारो Sk. प्रौढकुमारीं the haughty or proud girl. वसणसमुद्रे Sk. व्यसनसमुद्रे in the ocean of miseries. निवाडेमि Sk. rt. नि + पव् shall drown her.

St. 7. परिचिन्तिऊण Sk. rt. परि + चिन्त् having deliberated upon. उज्जाणहरे Sk. उद्यान-गृहे in the sylvan abode; in the floral sport-

ing house. सीयारुवं Sk. सीतारुपं the image of Sita. चढे Sk. पटे on a slab of stone. लिहइ Sk. rt. लिख् draws, paints.

St. 8. महण्या Sk. महात्मा one who has a magnaminous soul. कीलणहेउं Sk. कीडनहेतुं for the purpose of pleasurable dalliance.

St. 9. काणणहरे See sub voce St. 7. समा-
लिहियं Sk. rt. समा + लिख् drawn or painted.
विसण्णो Sk. rt. वि + सद् dejected.

St. 10. दीडुस्सासे Sk. दीर्घोच्छ्वासान् long or heavy sighs. सोयइ Sk. rt. शुब् bewails, laments. पलवइ Sk. rt. प्र + लप् deliriously raving. लहइ Sk. rt. लभ् obtains. चिन्तापरिगृह्णो Sk. चिन्तापरिगृहितः affected by an anxiety.

St. 11. सुसयन्धगन्धमल्लाइयाइ Sk. सुसुगन्धिगन्ध
मारुपादीनि garlands and very fragrant flowers.
आहारमज्जनविहीओ Sk. आहारमज्जनविधीन् the
ceremonies of taking bath and food. परिहायइ
Sk. rt. परि+हा going them; wasting in body.

St. 12. नाऊण Sk. rt. ना having known.
मयणायत्थं Sk. मदनावस्थं love sick. दरिसणं Sk.
दर्शनं appearance. वीसत्थो Sk. rt. वि + श्वस्
having full confidence.

St. अञ्जुट्ठिओ Sk. rt. अमि and उद् + स्या
stood up in reverence. दिन्नासणोचविट्ठो Sk. rt.
दत्तासनोपविष्टः sat on the seat after he was
offered the same. निसामेहि Sk. rt. नि + शम्
please hear.

St. 14. मणमिरामा Sk. मनोमिरामा pleasing to the mind. जाणसि¹⁴ Sk. rt. द्वा dost know. भूयत्ये Sk. भूतार्थे the truth. साहसु¹⁵ Sk. rt. कथ् please tell. हरिसा Sk. ईदशी such. धूया Sk. धृता daughter.

St. 15. पुच्छिओ Sk. rt. प्रच्छ् (पृच्छ्) asked; questioned. पससन्तो Sk. rt. प्र + शंस् praising इन्द्रकेतुसुतो Sk. इन्द्रकेतुसुतः the son of Indraketu.

St. 16. पवरकन्ना Sk. प्रवरकन्या the best girl. जोव्वणगुणानुरुवा Sk. यौवनगुणानुरूपा like her (Videha) in virtues and beauty.

St. 17. पेच्छिऊण Sk. rt. प्र + ईम् having seen. आलेखे Sk. आलेख्ये in the picture. विन्ममगुणा Sk. विभ्रमगुणाः bodily gestures. वणिणउं Sk. rt. वर्ण् to describe, delineate. तरइ¹⁶ Sk. rt. शक् is able.

St. 18. कहिरुण Sk. rt. कथ् having told. जहिच्छियं Sk. यथेच्छं according to his sweet will. अइतुरन्तो Sk. rt. अति + त्वर् hastening. दियहा Sk. दिवसान् days. यम्मइसरसह्मिओ Sk. मन्मथशरशल्यितः who was made a target of, by the arrows of Cupid. गमइ Sk. rt. गम् passes.

St. 19. कन्नारयणं Sk. कन्यारत्नं the best among the girls. कईवणहि Sk. कतिपयैः in a

14. S. H. दो-जाण-मुणो । 8-4-7.

15. S. H. फयेवेज्जर...साहाः 8-4-2.

16. S. H. शकेअयःतरपाराः । 8-4-86.

few (days). फुडं Sk. स्फुटं certainly. मयणमुयङगेण Sk. मदनभुजङ्गेन by the serpent in the form of Cupid. दट्ठो Sk. rt. दंष्ट्र bitten.

St. 20. सीयारूचविणडियं Sk. सीतारूपविनाटितं maddened by the beauty of Sita. पासं Sk. पार्श्वं near. कन्ताए Sk. कान्तया with the queen.

St. 21. दुक्खिओ Sk. rt. दुःख् afflicted. चरेमि Sk. rt. चृ seek the hand of the girl in marriage. गन्तुं Sk. rt. गम् having gone. तुज्झ Sk. तव Your.

St. 22. संथाविज्जण Sk. rt. सम् + स्था having eased or appeased him. असणो Sk. आत्मनः to his own. (queen).

St. 23. भूमिगोचरनिलय Sk. भूमिगोचरनिलयं the place of those whose movements are confined to the earth only. जुज्जए Sk. rt. युज् befits; behoves, चयणसिरी Sk. चदनश्री the splendour of the face. अम्हं Sk. अस्माकं our.

St. 24. अकालहीणं Sk. अकालहीनं without loss of time. उवायं Sk. उपायं way; a means. पत्थेव Sk. अत्रैव. here. ठिओ Sk. rt. स्था remaining (here). समाणेमि Sk. समा + नी fetch.

St. 25. पयन्ते Sk. पकान्ते in private. दुक्ख-माईयं Sk. दुःखादि everything including the mental pain of Bhamandala.

St. 26. सामिआणाए Sk. स्वाम्याग्रया by the royal behest आसखं Sk. अश्वरूपं equestrian

form. वित्तासन्तो Sk. rt. वि + त्रस् terrifying
 लोयं Sk. लोकं the earth.

St. 27. उद्दामयं Sk. उद्दामं haughty, नगरमध्ये
 Sk. नगरमध्ये in the heart of the city. अदिदृष्टं
 Sk. अदृष्टपूर्वं not seen before.

St. 28. पग्नहकरेहि Sk. प्रग्रहकरैः by the
 grooms holding reins in their hands. ठदिओ
 Sk. rt. रथा housed. मन्दुराण Sk. मन्दुरायाम् in
 the stable. कुङ्कुमचञ्चिकछुरियङ्को Sk. कुङ्कुमचञ्चितछुरि-
 ताङ्गः one (horse) whose limbs were besmeared
 and adorned with the red sacred and auspi-
 cious powder. चञ्चित and छुरित mean मण्डित
 and लित respectively.

St. 29. निव Sk. नृपं to the king गयवरपयवा-
 सिओ Sk. गजवरप्रतापत्रासितः frightened or terri-
 fied by the strength of the great elephant.
 It has been suggested to me that at times
 त in the Mss reads व and hence the Sk.
 equivalent can be गजवरपदत्रासितः i. e. frighte-
 ned by the footsteps i. e. movements of the
 great elephant. I mainly rely on this that
 प्रताप cab be पयव and त्रासित as तासित and
 finally आसिम् :

St. 30. परावणो Sk. घेरावतः the celestial
 elephant of Indra. योवन्तरेण Sk. स्तोकान्तरेण
 Sk. in ■ short while घेष्यन्तं¹⁷ Sk. rt. ग्रह् being
 caught. कठिणदण्यं Sk. कठिनदर्पं haughty.

St. 31. पत्तो Sk. rt. प्र + आप् reached.
पत्सं Sk. प्रदेशं place.

St. 32. सरसि Sk. सरसि in a lake. दुर्गे Sk.
दुर्गे (in a place) difficult to be reached किंचि
Sk. कंचित् some one. यत्परिहृत्य Sk. यत्परिपूर्ण
strong enough. विलम्बामि Sk. rt. वि + लब्
catch hold of.

St. 33. उवणीओ Sk. rt. उप + नी brought
मोक्षण Sk. rt. मुच् (मुञ्च) having dismounted
from,

St. 34. हाहारयं महल्लं काऊण Sk. महान्तं हाहारयं
हृत्वा having raised a hue and cry सपुरं Sk.
स्वपुरं to their Capital,

St. 35. योलेऊण¹⁸ Sk. rt. वि & अति + क्रम्
having passed over. जिनालयासन्ने Sk. जिनालय-
समीपे near the temple dedicated to Jina.
पायवसाहाय Sk. पादपशाखायां in a branch of a
tree. आलम्बो Sk. rt. आ + लब् clasped fast
घणियं Sk. घनिकं fast.

St. 36. ओइण्णो अघ+त् descended. कञ्जणामयं
Sk.. कांचनमय golden. वरपासाय Sk. वरप्रासादं
the best palace. उच्चासन्तं Sk. rt. उद् + भास्
making the directions resplendent. तुङ्गं Sk.
तुङ्गं towering.

St. 37. आयट्ठिऊण Sk. आ + रुप् having
unsheathed. गोउरं Sk. गोपुरं the entrance.
वावी Sk. वापी a well.

St. 38. नाणाविहमणिमञ्जुहयञ्जलियं Sk. नानाविध-
मणिमयूखप्रज्वलितं lustrous on account of the
rays of different sorts of jewels. वासगेह Sk.
वासगृहं (?) वासगेहं the palace or divine resi-
dence. सग्गाउ Sk. स्वर्गात् from the heaven.

St. 39. सीहासनद्वियं Sk. सिंहासनस्थितां sitt-
ing on a throne. पद्मिं Sk. प्रतिमां idol. आ-
गरस्त Sk. आदिकरस्य of the Lord आदिकर. आदौ
प्राथम्येन श्रुतधर्माचारादि ग्रन्थात्मकं करोति - तदर्थं
प्रणायकत्वेन प्रणयतीत्येवंशोलः आदिकरः of Abhyadeva.
on Samavāyāṅga. दीहजडामण्डकयसोहं Sk. दीर्घ-
जटामुकुटकृतशोभां which was bedecked with a
coronet and long tuft of hair.

St. 40 रहज्ज अञ्जलिउडं Sk. रचयित्वा अञ्जलिपुटं
having folded his hands in a form of rever-
ence. ओमुच्छिओ Sk. rt अच + मूर्च्छं fainted समा-
सृत्यो Sk. rt. समा + भवन् brought to his senses.
पययमणसो Sk. प्रयतमनाः with active wind. धुर-
मङ्गलविद्याणं Sk. स्तुतिमङ्गलविद्यानं Singing the au-
spicious panegyrics.

St. 41. किङ्कर्म Sk. कृतिकर्म Salutation and
reverencing i. e. वन्दनकं. विम्वयो Sk. rt. वि+स्मि
astonished. विय Sk. अपि च and also St. 42
सामिचलणे Sk. स्वामिचरणे feet of his Lord.
अवहियं St. अण + ह् अवधुत जिह्नरासन्ने Sk.
जिनगृहसमीपे in the vicinity of the temple
of Jina

St. 43. विज्जाहराहिवो Sk. विद्याधराधिपः the

who is the destroyer of the "obstructing actions," death, old age, birth etc. आदरेण Sk. आदरेण with respect.

St. 48 सयंमू Sk. स्वयंमू: Self created. चउ-
म्मुहो Sk. चतुर्मुखः four-faced God. Brahma.
विष्णु St. विष्णु: God Vishnu. तिलोयणो Sk. त्रिलो-
चनः God Shankara. अनन्तसौख्यामलदेहधारिणो Sk.
अनन्तसौख्यामलदेहधारी one who has a body which
is stainless, and of unlimited happiness.
सर्वप्रबुद्धो Sk. स्वयंप्रबुद्धः one who is self enlight-
ened. धरधम्मदेशओ Sk. धरधर्मदेशकः one who is
a preacher of an excellent religion.

St. 49. सुरनरससिरयिमहियं Sk. सुरनरशशिरवि-
महितं to one who is respected by sun, moon,
men and Gods. बहुविधगुणसयवरसिरिनिलयं Sk.
बहुविधगुणशतवरश्रीनिलयं to one who is the abode
of the best prosperity and hundreds of
various virtues. अनुवमअचलियसिवसुहफलं Sk.
अनुपमाचलितशिवसुखफलं to one who gives in-
comparable and permanent welfare.; सरणे Sk.
शरणं resort.

St. 50. केरणुज्जयधम्मपहस्स Sk. करणोद्यतधर्मपथस्य
of that path of Religion which is chara-
cterised by readiness for action. गुरुकम्म-
महोयहिसोसणयं Sk. गुरुकर्ममहोदधिशोपनकं who
dries up the big ocean of actions. भयदोग्गाइमग्गप-
णासयरं Sk. भवदुर्गतिमार्गप्रणाशकरं, to one who

destroys the way to endless cycle of births in this world. जियमच्छररागमयं Sk. जितमत्सररागमयं to one who has conquered fear, attachment pride etc.

St. 51. निष्ठादिभ्यो Sk. rt. नि + स्फिद् came out. समात्तो Sk. rt. समा + लप् talked.

St. 52. कर्हि Sk. कुत्र where यत्थयो Sk. यास्तव्यः residence. जिनाययजे Sk. जिनायतने in the temple of Jina.

St 53 अहयं Sk. अहम् I. हरिउं Sk. rt. ह having been abducted. मायातुरङ्गेन Sk. मायातुरगेन by a magical horse.

St. 54. संमासियकयविजया Sk. संमापितकनयिनयो the two kings who had shown respect for each other and exchanged good words mutually. सुदासनो Sk. शुभासनयोः in two auspicious chairs or सुपासनयोः in two easy chairs. पोरपमुदा Sk. प्रीतिप्रमुक्तौ full of love येसम्मसमाः गवात्ताया Sk. विषम्मसमागतताया the two kings who talked to each other with great confidence.

St. 55. पत्तिपे Sk. पत्ति the king. दुदिया Sk. दुदिता daughter.

St. 56. दिग्गड St. rt. दा may she be given to. अनुगया Sk. अनुगया befitting. गादग्दि Sk. गादम् गादम् means much. अनुगग्दिभ्यो Sk. rt. अनु + गृह favoured.

who is the destroyer of the "obstructing actions," death, old age, birth etc. आदरेण Sk. आदरेण with respect.

St. 48 सयंभू Sk. स्वयंभू: Self created. चतुर्मुखो Sk. चतुर्मुखः four-faced God. Brahma. विष्णु St. विष्णुः God Vishnu. तिलोयणो Sk. त्रिलोचनः God Shankara. अनन्तसौख्यामलदेहधारिणो Sk. अनन्तसौख्यामलदेहधारी one who has a body which is stainless, and of unlimited happiness. सयंपबुद्धो Sk. स्वयंप्रबुद्धः one who is self enlightened. वरधम्मदेशो Sk. वरधर्मदेशकः one who is a preacher of an excellent religion.

St. 49. सुरनरससिरविमहियं Sk. सुरनरशशिरविमहितं to one who is respected by sun, moon, men and Gods. बहुविधगुणसयवरसिरिनिलयं Sk. बहुविधगुणशतवरश्रीनिलयं to one who is the abode of the best prosperity and hundreds of various virtues. अणुवमअचलियसिवसुहफलं Sk. अनुपमाचलितशिवसुखफले to one who gives incomparable and permanent welfare. सरणं Sk. शरणं resort.

St. 50. करणुज्जयधम्मपहस्स Sk. करणोद्यतधर्मपथस्य of that path of Religion which is characterised by readiness for action. गुरुकम्ममहोदधिसोसणं Sk. गुरुकर्ममहोदधिशोषनकं who dries up the big ocean of actions. भयदोग्गहम्मणासयरं Sk. भवदुर्गतिमार्गप्रणाशकरं, to one who

destroys the way to endless cycle of births in this world. जियमच्छरागमयं Sk. जितमत्सररागभयं to one who has conquered fear, attachment pride etc.

St. 51. निष्किडिओ Sk. rt. नि + स्फिद् came out. समालत्तो Sk. rt. समा + लप् talked.

St. 52. कहिं Sk. कुत्र where वत्थवो Sk. वास्तव्यः residence. जिणाययणे Sk. जिनायतने in the temple of Jina.

St 53 अहयं Sk. अहम् I. हरिउं Sk. rt. हृ having been abducted. मायातुरक्केणं Sk. मायातुरगेन by a magical horse.

St. 54. संमासियकयविणया Sk. संमापितकृतविनयो the two kings who had shown respect for each other and exchanged good words mutually. सुहासनेसु Sk. शुभासनयोः in two auspicious chairs or सुखासनयोः in two easy chairs. पोइपमुहा Sk. प्रीतिप्रमुखौ full of love वेसम्मसमागयालया Sk. विश्रम्मसमागतालापो the two kings who talked to each other with great confidence.

St. 55. पत्थिवं Sk. पार्थिवं the king. दुहिया Sk. दुहिता daughter.

St. 56. दिज्जउ St. rt. दा may she be given to. अणुरुवा Sk. अनुरुपा befitting. गाढम्हि Sk. गाढम् गाढम् means much. अणुग्गहिओ Sk. rt. अनु + ग्रह् favoured.

St. 57. एगमणो Sk. एकमनाः one with a steady mind.

St. 58. पुणो Sk. पुनः once-more कोउयं Sk. कौतुकं curiosity.

St. 59. धनसमिद्धजनपउरो Sk. धनसमृद्धजनप्रचुरः abounding in men and prosperous. विणासिओ Sk. rt. बि + नग् devastated.

St. 60. पवसे Sk. rt. प्र + वृत्. began, commenced. निज्जिया Sk. rt. निर् + जि conquered. रक्खससमाणसत्ता Sk. राक्षससमानसत्वाः Strong like the Rakshasas. जिप्पन्ति Sk. rt. जि are conquered.

St. 61. पसाएणं Sk. प्रसादेन by his grace. धनरयणपडिपुण्णो Sk. धनरत्नपरिपूर्णः full of jewels and wealth.

St. 62. उवयारस्स Sk. उपकारस्व for the obligation. रुवजोव्वणगुणोद्दा Sk. रूपवौचनगुणौघा a heap of virtues, youth and beauty. The word ओघ means here that she was extremely virtuous etc. साहियं Sk. rt. कथ् told, narrated. गुज्झं Sk. गुह्यं secret.

St. 63. परमरुद्धा Sk. परं रुष्टाः much excited, exasperated. कज्जाकज्जं Sk. कार्याकार्ये the things that should be done and those that should be avoided. लक्खेसि St. rt. लब्ध् dost see, mark.

St. 64. कीरइ Sk. rt. कृ is done; accomplished. पसवसरिच्छेसु Sk. पशुसदक्षैः by those

that are (weak) like animals. The word पस्य is देशो it means a deer and hence we can say पस्यसदृशैः by those that are deer-like i. e. extremely weak. हीनसत्तेषु Sk. हीनसत्त्वैः by those who have a low vitality.

St. 65. कायस्स Sk. काकस्य of the crow. सुकृत्कृत्ते Sk. शुष्कवृक्षे in a tree having leaves and branches dried up. संजोगो Sk. संयोगं contact.

St. 66. परिचयसु Sk. rt. परि + त्यज् please abandon कुसंबंधं Sk. कुसंबंधे bad relations. नेहं Sk स्नेहं affection.

St. 67. व्य Sk. इव like. संपयास Sk. संपदा by wealth or in wealth. गणना Sk. गणना consideration. पादचारेण Sk. पादचराणाम् of those that walk on feet.

St. 68. पडिमणिया Sk. rt. प्रति + भण् retorted. निन्दह Sk. rt. निन्द् censure. तिथयरचक्यद्दी Sk. तीर्थंकरः prophet. This title is peculiar to the Jains. The Buddhists have used it in the sense of false teachers. There have been 24 such prophets among the Jains and Mahavira is the last of them.²⁰

St. 69. भोचूण Sk. rt. भुज् having enjoyed. इक्ष्वागवंससंभूया Sk. इक्ष्वाकुवंशसंभूताः born in the Ikshvaku race. असुरसुरनमियचलणा Sk. असुरसु-

रत्नमितचरणाः whose feet have been worshipped by Gods and Demons.

St. 70. गर्भे Sk. गर्भे in the womb. पद्मपुरीष Sk. प्रथमपुरीषा in the first city i. e. Ayodhya.

St. 71. रूचगुणशालिणीं Sk. रूपगुणशालिनीनाम् of those who had virtues and beauty. पञ्चसया Sk. पञ्चशतानि five hundred पद्मरज्जुवर्णं Sk. प्रथम-युवतीनां of the best girls. चत्वारि Sk. चत्वारः four.

St. 72. विक्रमगुणं Sk. विक्रमगुणान् virtues and valour वरकन्या Sk. वरकन्या the best girl.

St. 73. निश्चयं Sk. निश्चयं determination. अम्ह Sk. अस्माकं our गर्व Sk. गर्व pride. समुज्ज्वहसि Sk. rt. सम् उद् + बह् dost bear (pride).

St. 74. वज्रावर्तं Sk. वज्रावर्त (the bow) which is adamantine like Vajra and circular. कुर्यादक्षं Sk. कृतारक्षं which has been protected. कुण्ड घसे Sk. वशीकरोति controls. कथ्यो Sk. कृतार्थः one who has fulfilled his conditions.

St. 75. कथो Sk. कथम् how? St. 76. गेहिहं Sk. rt. ग्रह् having taken. तुरिया Sk. rt. त्वर् hastened.

St. 77. कओवसोहं Sk. कृतोपशोभं which is adorned. जयसद्गुण्डमङ्गलरवेण Sk. जयशब्दोद्घुष्ट-मङ्गलरवेण with the auspicious sounds consisting of the exclamations of Victory.

St. 78. विविहाउहपरिहत्या Sk. विविधायुधपूर्णाः equipped with various weapons. आवासिया Sk.

rt. आ + वस् were accomodated. बाहिरुद्देशे Sk.
बाहिरुद्देशे on outskirts of the city.

St. 79. खेयखसयो Sk. खेयखशः one who
was under the control of the Vidyadharas.
पण्डुमादृष्यदृष्यउच्छाहो Sk. प्रणष्टमाहात्म्यदर्पात्साहः
one whose enthusiasm, pride and greatness
were belittled (by the Vidyadharas) चिन्तेई Sk.
rt. चिन्स् contemplates.

St. 80. निवसयासं Sk. वृषसकाशं near the king
झायसि²¹ Sk. rt. च्ये dost think of महिलां Sk.
महिलां a woman.

St. 81. विलयं Sk. वनितां woman. मणेण Sk.
मनसा in the mind.

St. 82. कन्तं Sk. कान्तां to his Queen. अमु-
णियकज्जा Sk. अज्ञातकार्या one who does not
know what is to be done.

St. 83. तेण कल्लि Sk. तस्मिन् कल्ये or काल्ये
at that time. समथं Sk. समथं condition. परि-
मुज्जो Sk. rt. परि + मुच् set free.

St. 84. काहिइ Sk. rt. कृ will do. होही Sk.
rt. भू will be मेण्ण Sk. भेदेन by any other
means.

St. 85. अघट्ठेण Sk. अघन्येन by my unfor-
tunate self. चन्दायत्येण Sk. चन्दयस्येन by me
who - was in the state of a captive. The
word चन्द, चन्दी are equal to Sk. चन्दिन् and

यन्दी. Hala has used this word thrice in his Saptas'ati. Cf. Dr. Weber's note in his edition.

St. 86. सज्जीवं Sk. सज्यं ready with the bow-string. हिज्जिहिइ Sk. rt. इ will be taken away. संदेहो Sk. संदेहः doubt.

St. 87. बीस Sk. विंशतिः twenty. अवही Sk. अवधिः limit. नियमा Sk. नियमात् certainly as agreed. नेहिन्ति Sk. rt. नी will lead away. बलाधियारेण Sk. बलाधिकारेण forcibly; with the force of the army.

St. 88. शोकपूरियसरीरा Sk. शोकपूरितशरीरा one who is afflicted with dejection. परिदेविडं Sk. rt. परि + देष् to lament. नयनजलासिक्तयणजुयला Sk. नयनजलासिक्तस्तनयुगला one whose pair of breasts was wet with the shedding of tears.

St. 89. ददवस्त Sk. देवस्य of Fate. अभाग-धेज्जाप Sk. अभागिन्या by my unfortunate self. बहुदुःखनिलयं Sk. बहुदुःखनिलयं abode of much pain, misery. विणिम्मविण Sk. rt. वि & निर् + मा was created.

St. 90. धूयं Sk. धृतां daughter. हरिऊण Sk. rt. हृ to carry off. उज्जवो Sk. rt. उद् with यम् became ready. अवलम्बणं Sk. अवलम्बनं support.

St. 91. पावकम्मा Sk. पापकर्मिणी one who does sinful acts. गरुययरं Sk. गुरुतरं more painful. विइयं Sk. द्वितीयं another. विहिणा Sk. विधिना by fate.

St. 92. रोवन्ती Sk. rt. रुद् to the crying

Queen. छट्टेहि²² Sk. मुच् please refrain from (crying). नचावेइ Sk. rt. नृत् makes dance. समत्थं Sk. समस्तं all; the whole. पुर्वकृतं Sk. पूर्वकृतं past actions.

St. 93. समन्तभो Sk. समन्ततः around. कय मण्डणाडोवा Sk. कृतमण्डनाटोपा which was very much adorned.

St. 94. सयंवरत्ये Sk. स्वयंवरार्थं for the choice-marriage. पेसिमो Sk. rt. प्रेप् was sent. साय्यपुरी Sk. साकेतपुरी to Saketa.

St. 95. भटचड्यरेण Sk. भटचटकैः with his retinue consisting of the people of various ranks. समणुपत्तो Sk. rt. सम् & अनु & प्र + आप् arrived, reached.

St. 96. संमाणिया Sk. rt. सम् + मन् wel-
comed, received cordially. पसन्नहृदयेन Sk.
प्रसन्नहृदयेन by him whose heart was pleased.

St. 97, सव्यालंकारभूसियसरीरा Sk. सर्वालंकार-
भूषितशरीरा whose bodies were bedecked with
all sorts of ornaments. ररयासनेषु Sk. रचिता-
सनेषु in the seats which were previously
arranged. परियणसमग्गा Sk. परिजनसमग्गा accom-
panied by the followers or attendants.

St. 98. घणुमवने Sk. धनुर्मवने in the palace
where the bow was kept. नरिन्दयसमे Sk. नरेन्द्र
वृषमान् the best Kings. कयमण्डणाडोवे Sk. कृत-

मण्डनाटोपान् who 'had adorned themselves lavishly.

St. 99. कञ्चुई Sk. कञ्चुकी the chamberlain.
देवकुमारोपमसिरीओ Sk. देवकुमारोपमश्रीकः are
whose splendour is like that of a divine
prince.

St. 100. अणुओ Sk. अनुजः younger one.
समीवे Sk. समीपे near.

St. 101. 102. In these stanzas the names
of various kings are enumerated. They are,
हरियाहनः, मेघमः, चित्ररथः, मन्दिरः, जयः, श्रीकान्तः,
दुर्मुखः, भानुः, सुभद्रः, बुधः, विशालः, धीरः, अचलः, यन्धु
वद्रः, शिखी, शूरः

St. 103. विमुद्गकुलसंभवा Sk. विमुद्गकुलसंभवाः
born of family girl of stainless reputation.
चरतणू Sk. चरतनो or नु oh lady of, a beautiful
physique. धनुपरिक्षाए Sk. धनुः परीक्षार्थम् for the
inspection of the bow.

St. 104. समुल्लवियं St. rt. सम् & उद्+लप्
was declared. वरणीओ Sk. rt. वृ Chosen.

St. 105. हुकिउं Sk. rt. होक् to approach.
निम्मज्जिअपरियरावेडा Sk. निर्माजितपरिकरावेष्टिताः who
had girded up their loins with clean girdles

St. 106. विज्जुच्छडासरिच्छं Sk. विज्जुच्छडासदृशं
like the flashes of lightning भीमोरगमुक्कनोसासं
Sk., भीमोरगमुक्कनिःश्वासं like the exhaling of

the breath of dangerous and venomous serpents.

St. 107. पञ्चाङ्ग St. rt. प्रच्छद् having covered. भजन्ति Sk. rt. भज् run away. पटिवहेण Sk. प्रतिपथा by a wrong way. लङ्घन्ता Sk. rt. लङ्घ् crossing.

St. 108. कुरन्तपन्नयाडोयं Sk. स्फुरत्पन्नगाढोयं the sight in which the serpents were seen to be much excited. कम्पन्ति Sk. rt. कम्प् Shaking. पणट्टवाया Sk. प्रणट्टवाचः who were benumbed. दिशाम्ढा Sk. दिशाम्ढाः who did not know the direction to go away.

St. 109. पन्नयवायाभिहया Sk. पन्नयवातामिहताः who were over-powered by the furious exhalations of the serpents. घत्तिया Sk. rt. क्षिप् thrown aside. थम्मिया Sk. rt. स्तम्भ् stunned.

St. 110. जीयन्तया Sk. rt. जीय् living. दादामो Sk. rt. दा will give. दीणकिविगणं Sk. दीनरूपणेभ्यः to poor and pitiable persons.

St. 111. महिलियासु Sk. महिलाभिः with (our) Queens. रुयाय Sk. रूपिण्या with the beautiful bride.

112. अउण्णेणं Sk. अपुण्येन by a wretch. मरणहेउं Sk. मरणहेतुं the cause of death.

St. 113. चलन्तकुण्डलमडडालंकारभूसियसरीरो Sk. चलकुण्डलमुद्रालंकारभूषितशरीरः one whose body was adorned by ornaments, crown and a

shaking ear-ornament. गयवरगामी Sk. गजवरगामी one whose gait is like that of an elephant.

St. 114. निययसद्भावद्विया Sk. निजस्वभावस्थिता: regained their original nature. परसौम्या Sk. परमसौम्या: extremely quiet. विगयजालं Sk. विगत-ज्वालं from which the flashes had disappeared. सहसत्ति Sk. सहसाइति at once.

St. 115. लोहपीठे Sk. लोहपीठे on the iron slab. रयरेणुतमोच्छ्रयं Sk. रजोरेणुतमोच्छ्रयं in which there was darkness around and dust and minute particles. गयणं Sk. गगनं Sky. firmament

St. 116. विचरीयं Sk. विपरीतं in the opposite direction सरियाओ Sk. सरितः rivers. उक्कातडि-च्छडालं Sk. उत्कातडिच्छडालं in which were seen flashes of lightning, and brands of fire. दिसायकं Sk. दिशाचक्रं the directions.

St. 117. निग्घाया Sk. निर्घाताः thundering noises. पणट्तेओ Sk. प्रणष्टेजाः dim

St. 118. पलयावत्ते Sk. प्रलयावत्ते the time of destruction of the world. जप्प Sk. जगति in the world. विलयइ²³ Sk. rt. आ+रोप् bends पच्चक्खं Sk. प्रत्यक्षं in their presence.

St. 119. कुसुमवरवासं Sk. कुसुमवर वर्षे Shower of the best flowers. जप्पमाणा Sk. कय् (जल्प्?) Shouting.

St. 120. अष्फालियं Sk. आस्फालितं dashed on the ground. बरहिणेहि Sk. बर्हिभिः by the peacocks. नवपाउसमेहसङ्काय Sk. नवपावृष्मेघशङ्कया doubting it to be the thunderings that presage the arrival of the rain.

St. 121. खुद्दिओ St. rt. क्षुब्ध agitated. जणनिघहो Sk. जननिबहः the crowd of the spectators that had gathered there पसयच्छी Sk. प्रसृताक्षी a lady with elongated eyes.

St. 122. उल्लसियरोमकुचा Sk. उल्लसितरोमकृपा who experienced feeling of horripilation. सिनेहसंरंधजणियपरिओसा Sk. स्नेहसंरंधजनितिपरितोषा one who is satisfied with the mutual relationship conducing to affection or love. लीलाय Sk. लीलया gracefully.

St. 123. ओयारिऊण Sk. rt. अव+तृ having taken down. सुद्वनिघिहो Sk. सुखं निविष्टः sat down with ease. रेह²⁴ Sk. rt. राज् appears beautiful. रसार्हाणो Sk. रतिसहितः accompanied by Rati.

St 124. सहरिसेणं Sk. सहर्षेण joyfully. पक्खुभियसमुदनिग्घोसं Sk. प्रभुमितसमद्रनिर्घोषं like the terrible sound of an agitated ocean.

St. 125. देन्ति Sk. rt. दा give (in marriage) अटारसपवरकन्नायो Sk. अष्टादशप्रवरकन्याः 18. very good girls.

St. 126. वित्तन्ते Sk. वृत्तान्तः the incident.
दुर्मणो जाओ Sk. दुर्मनाः जातः was dejected in
his mind.

St. 127. ददसत्तिकन्तिपडिपुण्णं Sk. ददशक्ति-
कान्तिपरिपूर्णं possessing beauty and formida-
ble strength. सोइइ Sk. rt. शुच्य to lament
पडिथुद्धो Sk. प्रतिबुद्धः knowing.

St. 128. गोत्तं Sk. गोत्रं race. दोण्ह Sk. द्वयोः
of both of us. नवरं Still, however. अञ्जुयफम्मो
Sk. अद्भुतकर्म doer of wonderful deeds. परलोय-
सुकण्णं Sk. परलोकसुकृतेन by good actions in
the previous life.

St. 129. पडमदलसरिसनयण St. पद्मदलसदृशनयना
one whose eyes are like lotus. पडमगम्भसंकासा
Sk. पद्मगर्भसंकाशा on whose body is as soft as
the inner portion of a lotus.

St. 130. संव्यकलागमकुसला Sk. सर्वकलागमकुशलः
who was proficient in all arts. विमणं Sk.
विमनसं dejected. दइयस्स Sk. दयिताय to her be-
loved husband. सम्भावं Sk. सद्भावं the inner
thoughts in the mind of Bharata.

St. 131. मण Sk. मया by me. निव्वेयं Sk.
निर्वेदं dejection. उवेइ Sk. rt. उप+इ approaches
i.e. is (dejected).

St. 132. अत्थि Sk. rt. अस् there is. भाया
Sk. भ्राता brother.

St. 133. घोसाविज्ञः Sk. rt. घोष may she be proclaimed. अज्ज्ञ Sk. अद्य to-day.

St. 134. वृत्ता Sk. वार्ता story, matter. निरव-
सेसा Sk. निरवशेषम् fully, completely. पडिच्छिद्या
Sk. rt. प्रति + ईच्छ् accepted.

St. 135. निवेशं Sk. निवेश home. तद्दि Sk.
तस्मिन् there.

St. 136. परिहरिऊण Sk. परि + हृ having left
off. धरेह Sk. rt. हृ chooses.

St. 137. अच्यन्तविसमभावं Sk. अत्यन्तविषमभावं
extremely complicated nature of actions.
खलाण Sk. खलानां of bad actions. भर्ता Sk.
भार्यया by his wife. विमोहिओ Sk. rt. वि + मुह्
disillusioned.

St. 138. विलक्षययणा Sk. विलक्षयदनाः those
who were looking aghast. पुत्र्यविदिता Sk. पूर्व-
विदिता destined. उचणमह Sk. rt. उप + नम् be-
comes, gets.

St. 139. परिणीया Sk. rt. परि + नी was
married. निभोगकरणेण Sk. नियोगकरणेन it is
equal to नियोगक्रियया it means by the com-
mand, charge or appointed task. (See
Raghuvamsa).

St. 140. वीवाहमहुस्सयं Sk. विवाहमहोत्सवं the
feasts and ceremonies in connection with
marriages of the princesses. साधनसमग्गा Sk.
साधनसमप्राः accompanied by their retinue.

St. 141. बलदम्पिया Sk. बलदम्पिकाः proud of their strength. जनसेविया Sk. जनसेविता served upon by people. विमलकिर्तिधरा Sk. विमलकीर्तिधराः who have stainless reputation.

Thus ends the chapter no. 28 named, " the Acquisition of the best bow by Rama and Lakshmana " in the Paumachariya.

Notes.

Traditional Explanations of Some of the Technical Terms Occuring in the Text.

1 Ch. 27. St. 3. गणाद्विचरं Indrabhuti was the head of the eleven direct pupils of Mahavira.

- (i) समणस्स णं भगवमो महायोरस्स एकारसा गणहरा होन्था, तं इंदमूई, अग्गिमूई, पायुमूई, विअत्ते, सोहम्मै, मंडिअ, मोरियपुत्ते, अकंपिअ, अयलभाअ, मेअज्जे, पमासे cf समवायाङ्ग सूत्र ११.
- (ii) एकारसवि गणहरे etc. com. अनुत्तरं ज्ञानदर्शनादि धर्मगणं धारयन्तीति गणधराः cf श्रीमद्भगवद्गीतावदयकसूत्रनिर्युक्ति and मलयगिरिकृत विवरण thereon.
- (iii) एकारस उ गणहरा योरज्जिणिदस्स etc. श्री भद्रबाहु कृतावदयकसूत्रनिर्युक्ति. २९१. com. गणधरास्तु मूलसूत्र कर्ताः ।

2 Ch. 27. St. 12.

- (i) सेवन्ते-उपासन्ते धमणान् ये ते उपासकाः-भाषकाः cf अमयदेवकृतटीका on समवायाङ्ग सूत्र ११.
- (ii) धाम्यतीति धमणः । धाम्यतीति-तपस्यतीति-प्रव्रज्यादिधसादारम्य सकलसावययोगविरतौ गुरुरूपदेशादृशनादि यथाशक्त्याऽऽप्राणोपरमात्तपश्चरतीति, उक्तं च यः समः सर्वभूतेषु व्रसेषु स्थावरेषु च । तपश्चरति शुद्धात्मा धमणोऽसौ प्रकीर्तितः ॥

8 Ch. 28. St. 48.

- (i) स्वयंभू । स्वयंभूः स्वयमात्मनैव परोपदेशनिरपेक्षतया-
द्यगततत्त्वो भवतीति स्वयंभूः । cf. मल्लीपेणकृतस्या-
द्वादमञ्जरी on अन्ययोगव्यवच्छेदिकाद्वात्रिंशिका St. 1.
- (ii) स्वयंप्रबुद्धो । स्वयंप्रबुद्धः—स्वयंसम्बुद्धः । स्वयम्—
आत्मनैव नान्योपदेशतः सम्यग्बुद्धो हेयोपादेयवस्तुतत्वं
विदितवानिति स्वयंसम्बुद्धः । cf. अभयदेवकृतटीका
on समवायसूत्र १

Mahavira is also praised, in the Jaina
Scriptures, in the same strain. See.

समवायसूत्र १. हाताधर्मकथा १. उपासकदशा ७.

■ Ch. 28. St. 68.

तीर्थतेऽनेनेति तीर्थं; तीर्थं कुर्वन्तीति तीर्थकराः; cf.

मलयगिरिकृतविवरण on श्रीमद्भगवद्गीतावश्यक-
सूत्रनिर्युक्ति.

THE END.

Translation.

Chapter 27.

N. B.—The Verbs in the historical present tense are translated as those in the past tense and the speeches are reproduced, as they are, in the direct form, to facilitate the clear understanding of the text.

Then the king of the Magadha country, with his mind wonderstruck and attention undivided, asked the Muni, after having offered due salutations :—"Please narrate to me the story of Rama. What greatness did Janaka, the best among kings, see in Rama that he betrothed the beautiful, virtuous and youthful Sita to him?" (1. 2.) Then the head of the Ganadharas replied :—"Oh king Shrenika listen to the [narration of the brave] deed, for which, king Janaka betrothed his daughter Sita to Rama (3). There were many countries, full of cities and collections of villages, to the north of the mountain Kailasa and to the south of the mountain Vaitadhya. (4). There was one country, named, Ardhabarbara, barbarous and inhabited by Mechebhas who were self-indulgent and morally bankrupts. (5). There in the city, named, Mukuramala, teem-

ing with the Mlechchhas, ruled a king, named, Ayaranga, possessing formidable strength like Yama (6). There were other countries, named, Kamboja, Shuka, Kapota etc, inhabited by the Shabaras. The kings who ruled there were the sons of Ayaranga. (7). Once upon a time, the Barbara king, fully equipped with the army of the Kiratas, started to devastate the kingdom of Janaka. (8). King Janaka, having heard of the devastation of his kinndom at the hands of the Anaryas, sent a messenger, fleet of foot, to king Dasharatha. (9). Having gone to Dasharatha and having paid him due respect, the messenger told him all about the invasion of the Mlechchhas, the devastation of the country and whatever else that he was directed to narrate. (10). The messenger told him:—"Oh king! Janaka, loving his people, after paying due respect, humbly informs you thus:—"My country is devastated by the army of Ardhabarbara; many laymen and saints are killed; temples dedicated to Jina are demolished; hence oh Lord, hasten without loss of time for defence." (11. 12). When this was told to him, he—the bull among Kings i.e. the best of the kings, having called Rama, began to give away his

The two Princes, having bowed down to their father, accompanied by a large army and in whose honour there were shouts of victory and musical instruments were played upon, started from their capital. (21). Then there was a distance of two yojanas between the two armies; the one of the sons of Janaka which had gone before [and the other of Rama]. (22). The brave soldiers on the side of Janaka, unable to endure the victorious sounds of the enemy, tried to break through the ranks of the enemy, like the sun that penetrates through a host of clouds. (23). The battle of the Mlechchhas and the Aryas was quite sanguinary; there were flashes of light due to the hard clashing of the lines of weapons of soldiers on both the sides. (24) Kanaka was surrounded by the Mlechchhas who were dark like thick darkness; [at that time] Janaka proceeded further with the army of his subordinate princes. (25). Then Janaka was surrounded often by the soldiers of the enemy who were scattered, just as the sun is often times covered up by a collection of clouds (26). At that time, Rama accompanied by Lakshmana and equipped with a large army, suddenly arrived near the army of the

Mlechchhas. (27). Having consoled Janaka, Rama completely killed that large number of the soldiers of the enemy, just as an elephant would demolish clusters of lotuses in a lake. (28). At that time Lakshmana also showered his arrows on the Anarya soldiers, just as a cloud raining in torrents, in Autumn, on the surface of the sea. (29). In the battle the army of the enemy, being excited by the cruel onslaughts, began to flee away; at that time Lakshmana dogged their steps with his army. (30). Having seen his army routed and defeated by Lakshmana, Ayaranga himself with his soldiers, became ready for battle. (31). In the army some were black like collyrium, others of the hue of the feathers of a parrot; some having the colour of copper, dwarfs and flat-nosed (32). Their dress consisted of the bark and leaves; their bodies were adorned with ornaments—the girdles wherein were set jewels; they had besmeared their bodies with red colour; they had adorned themselves with flowers (33). Accompanied by such soldiers, king Ayaranga, puffed up with hauteur and pride, stood against Lakshmana in battle (34). The Mlechchha soldiers with emblems of elephant and bull and lion, holding in their hands arrows, Shakti, sharp spears and other

weapons, fought in the battle agitating the whole army of the Aryas (35). The King Ayaranga smashed the bow of Lakshmana into two pieces and broke his chariot immediately just when the latter was taking up his another weapon (36). Having seen Lakshmana, without his chariot, Rama himself got up and began to kill the army of the enemy with hundreds of weapons like Mudgara, Chakra, Shakti, and arrows. Ayaranga being attacked fiercely by Rama fled away looking all round (37). Having massacred and obstructed the army in the battle, Rama who obstructed the way, was made to return by Lakshmana (38). There was great joy; the land was set free from all danger and was re-inhabited. Rama was given a send off; Rama who had earned fame, then, started for his capital (40). Having seen Rama—the quintessence of manliness, King Janaka, who was satisfied, betrothed his daughter Sita to him (41). Thus a man who has done good deeds formerly, obtains fame in the battlefield. He becomes famous in the world; his power in the world is unstained like that of Rama (42).

Thus ends in the Panmachariya, the Uddesha no. 27, named, “ the Commemoration of the Defeat of the Mlecchhas. ”

Chapter 28.

Once upon a time, Narada, who was wandering on the earth, heard about Sita the beautiful wife of Rama and actually saw her (1). Then having flown across the sky and going to Mithila, Narada who was very eager to have a glimpse of the beautiful maiden, resorted to the palace of Sita (2). On seeing Narada, resplendent with his coronet and long tuft of hair, and entering the palace, Sita hid herself in the inner most parts of the palace, her limbs being trembling due to fear (3). Narada, who was following her, was obstructed on his way by the female-doorkeepers; when he quarreled with them, he was caught hold of by the servants of the king (4). When people raised a hue and cry to belabour him with blows of the fists, Narada, who was dejected due to fear, disappeared by flying off (5). He eased himself on the mount Kailasa and there began to think:—"I will drown that haughty and proud girl in the ocean of troubles and miseries (6). Having concocted this plot in his mind, he went to the city, named, Rathanupura. There in the sylvan abode, he drew a picture of Sita on a slab (7).

At that time King Chandragati accompanied by Prince Bhamandala, came out of the city, for a sport in that garden (8). Having seen the picture drawn on the slab, in the sylvan abode, Bhamandala suddenly became dejected (9). He heaved deep sighs, bewailed and raved anything and everything; He being overpowered with anxiety did not sleep even by day and at night (10). He, thinking of one thing only, grew thin in his various limbs; he did not like food, bath and garlands of very fragrant flowers (11). Having seen the prince experiencing love-lorn condition, Narada going to him and after full confidence appeared before him (12). Bhamandala saw him and getting up in reverence paid his respects to him and made him sit on the seat offered by him; Narada then was spoken to by him:—"Oh Muni! Kindly hear me. Somebody has drawn a picture, in the garden, of a beautiful maiden. If you know the real truth, please tell me the parentage of that a girl" (13, 14). When he was thus asked, Narada spoke in eulogising terms:—"There is a King in Mithila, named, Janaka son of Indraketu. The name of his Queen is Videha. Her daughter—youthful, virtuous, beautiful and

excelling other girls—is wellknown by the name Sita (16). Or why are you simply satisfied with seeing the figure in the picture? Who is able to delineate her charming and graceful physical movements? ” (17). Having said this Narada went away quickly to the place he liked and Bhamandala passed his days [anxiously] being wounded by arrows of Cupid (18). [He determined]. “ If I do not get that girl,—the best among girls—within a few days, it is clear that I will not live; I am bitten by the serpent in the form of Cupid ” (19). Having known that Bhamandala was maddened by the beauty of Sita, King Chandragati accompanied by his Queen, approached him (20). King Chandragati spoke:—“ Oh my dear Prince ! do not be sorry; Having gone there, I will take the girl in marriage for you,—the girl who has obtained a soft corner in your heart ” (21) Having consoled the Prince, Chandragati spoke to his Queen:—‘ How will this relation between Vidyadharas and men come about ? It is not fit on our part to go to the abode of those that move on earth; in case they do not give her in marriage [to the Prince], how shall we be able to show our face in

the public or it will result in our shame-facedness. Therefore, oh Queen ! I am devising some plan, very soon, whereby I can bring the father of that girl, here, without myself stirring out " (22, 23, 24). Having called Chapalagati, the King told him secretly all about the mental anxieties of Bhamandala (25). By the order of his Lord, he went quickly to Mithila and there taking the form of a horse, roamed about, troubling the people (26). Having seen the haughty horse in the heart of the city, the King ordered " Catch hold of this big horse, not seen before, by us " (27). At the command of the King, the grooms caught hold of the horse and placed him in the stable, after besmearing and adorning the body with the auspicious vermillion powder (28). There he stayed for one month; then there come to the King, quickly, a man tormented by the strength of a very good elephant. He spoke:—" Oh Lord ! Just hear me; I have seen an elephant which is like Airavata in battle; you please see that the haughty elephant is caught hold of, immediately " (29, 30). When he had said this, the King, mounting an elephant, started. He arrived at the proper place and saw the proud ele-

lost in his mystic communion with Bhagavan Adikara; then regaining his proper mood, he, full of devotion, began to say his auspicious prayers (40). Then having finished the worship, Janaka, with his mind wonderstruck, sat there. Chapalagati having left off the form of the horse, went to the city (41). Having bowed down to the feet of his Lord, he spoke:—"Oh Lord! King Janaka has been abducted by me; I have placed him in the centre of the garden, near the temple of Jina." (42). Having heard that Janaka had come, the king of the Vidyadharas who was pleased, took all the requisites for worship and soon went to the temple of Jina. (43). He was observed by Janaka as sitting in a celestial vehicle and surrounded by brave soldiers; he knew that some Vidyadhara-King had come there. (44) Not knowing the intention and nature of the King, Janaka sat in another sit; while he was sitting there, Chandragati finished his prayers and worship (45). Having said the auspicious prayers and having done the worship consisting of twelve different forms, and taking up the Veena, he began to sing the virtues of Jina (46). "Bow down, always with respect, to Rishabha-Jinendra, who was bathed

on the mountain top, by the masters of the heaven; and in whose honour auspicious shouts are raised by Yakshas, Siddhas, Kinnaras; who is destroyer of the Ghati Karmas, death, old age and birth. You are the self-taught, the God with four faces, Vishnu, Jina, Shankara; You possess a physique which is unstained and of eternal happiness; You are self-enlightened, the preacher of the best religion. Bow to that God, worshipped alike by the sun, moon, men and Gods; a bow to Him who is the abode of Shree and many and varied virtues. Oh Jina, You who are of a faultless character and giver of incomparable and eternal happiness, are my sheet anchor. Bow down to Rishabha who has conquered pride and attachment, who is the destroyer of the way to the miserable cycle of births, who is the preacher of the religion which insists upon the activity of the senses; who dries up the big ocean of Karmas" (47-50) When the king was thus singing, Janaka suddenly got up from his place of hiding; Chandragati saw him and talked to him. (51). He spoke to him :—"Please tell me, clearly, who you are; where do you live; and for what reason you are sitting here in the temple of Jina!"

“I am king Janaka, of Mithila, son of Indraketu; a magic-horse has abducted and fetched me here.” (53). Then two kings after exchange of due courtesies sat in easy-chairs and talked confidently with each other with great pleasure (54). Having known him to be king Janaka, Chandragati said:—“Oh Janaka please hear. I have heard before that you have got a Princess who is a virgin as yet. Let she be given in marriage to my Prince Bhamandala, for whom she is quite fit. Oh Janaka it is true that now we are on very intimate terms ” (55, 56). Then he replied:—“Oh Lord of the Khecharas please listen to me with attention. I have betrothed her to Rama the son of King Dasharatha ” (57). Again Chandragati said:—“I am very inquisitive about the reason for which you betrothed her to the son of Dasharatha ” (58). Janaka replied:—“My country—Mithila and the province round about, which abounds in many people and wealth, was made desolate by the Mlechchhas—the Ardhabarbaras. In the battle those enemies, strong like Rakshashas and invincible even by the Gods, were severely defeated by Rama. My country which became free from danger by

Rama's grace, was re-inhabited by people and once more abounded in wealth, jewels etc. I have given that girl—who is the abode of beauty, youth and virtues, to Rama, in return of that obligation. I have clearly laid bare this secret before you " (59-62). Having heard these words, the Vidyadharas who became much excited, spoke:—" Oh Janaka you do not clearly distinguish between that which ought to be done and that which should be avoided. What can the Mlechchhas, who have very little strength, and who are weak like deer, do anything? Valorous soldiers do not add anything to their fame by defeating them. The crow delights in sitting on the branch of a dried up tree, an young child takes delight in a fruit. Thus the weak person likes the company of the weak. Oh Janaka! please let go your relation with the people on the earth; please enter into relation, which would conduce to lasting love, with the Vidyadharas. The brave king Chandragati is the Lord of the Khecharas and is like God in wealth. Please give your daughter to him—(his son); what is the value of the people who move on earth?" (63-67) Janaka replied:—"Why do you censure the people of earth? There are born the Tirthakaras,

Chakravartis, Haladharas and others. They whose feet are worshipped by Asuras, have obtained the final and everlasting happiness after being born in the Ikshvaku race and having enjoyed their span of life in this Bharatavarsha. In that great race King Dasharatha, the son of Anarauna, was born from womb of Sumangala. He was born in that first city (Ayodhya) and was called king Dasharatha by name. He has 500 wives who are very young and who possess beauty and virtues. He has four sons Padma and others—possessing great strength. I have betrothed my beautiful daughter to Rama after seeing his valour and considering his great obligation " (68-72). The Vidya-dharas spoke:—" Oh Janaka, you hear our final determination. You clearly make much of the prowess of Rama. If Rama bend and perfectly control the bow, preserved and protected by Gods, in the assembly of Kings, let him (when he has fulfilled the deed) take Sita as his wife. How can he take her in marriage, if he is not able to control and bend it, before the kings ? " (73-75) Then the brave Khecharas having taken the bow and Janaka with them, went to Mithila; Chandra-gati went to his capital (76). Janaka who

was surrounded by many people, entered his own palace, which was adorned; and when auspicious music was played upon and sounds of victory were proclaimed. (77). Then king Janaka who was under the control of the Khechharas, and whose zeal pride and greatness were shattered, began to think after heaving heavy sighs. (79). Then his Queen Videha, accompanied by other great ladies, went to the King. She sat there and spoke "Oh Lord! are you thinking of another lady? Or please tell me the name of that other lady of whom you are thinking. I will at once bring her. Please do not be sorry for that." (80-81). When he was thus spoken to, by, his Queen, he said to her:—"You do not know the real point at issue; please hear the reason of my anxiety. The other day, I was taken to Mt Vaitadhya by the magic-horse. I have been then let loose from that place, by the Lord of the Vidyadharas after making one condition. Rama will be able to take Sita in marriage only if he will be able to control and bend that excellent bow; it would not be possible for him to marry her by any other means. I who was then a captive, and hence unfortunate, accepted all that. The

Vidyadharas have brought the bow, here, outside the city. It is beyond doubt that the Vidyadharas will abduct Sita, in case Rama is not able to properly and successfully string that big bow. I, who, am unfortunate, have fixed the limit of 20 days. After that, certainly, they will take her away by the force of their army." (82-87) Having heard this piece of news, Vaidehi who was very much pained and whose pair of breasts were wet with tears from her eyes, began to lament. 88. "Oh Lord what have I, an unfortunate one, done to Fate, that this body—the mine of multifarious miseries—has been brought into existence? God who was apparently not pleased with my son is now ready to take away from me my daughter. This girl will not be the recipient of my affections. God creates another much great misery for me, before I—a sinner—reach the end of the first one." (89-91) The King spoke to his Queen who was shedding tears:—"Oh auspicious and fortunate Queen! enough of these lamentations. The deeds, done in previous birth, controls (lit makes dance) the whole world." (92) Having thus consoled his Queen, Janaka got prepared a ground-round about the bow—spacious, adorned

and decorated. (93) All the kings were invited to the Svayamvara. Immediately a messenger was despatched to Ayodhya, to invite Rama. (94) Having heard the words of the messenger, Rama with his big retinue consisting of Bhatas and Chatakaras, and accompanied by Lakshmana, Bharata and others, reached Mithila (95) All the kings, together with those Vidyadharas who knew Maya, went to Mithila. Janaka who who was pleased at heart received them very cordially. (96) The Vidyadharas and men, who had adorned their bodies with ornaments, occupied the seats which were specially made for the occasion; with their attendants near them. (97) Then Sita who was sitting in the apartment where the bow was kept, and surrounded by 700 young girls, observed the great kings who made a display of their ornamentation. (98). Then the attendant began to introduce:—"Oh young princess! that is the beautiful Rama—the son of king Dasharatha; he has the splendour like that of a Prince of Gods. Near him, is Lakshmana, possessing strong arms and is younger than Rama. The other two Bharata and Shatrughna are also great Princes. Oh Princess? look at the high minded

the events and Chandragati was dejected in his mind. (126) On seeing Rama endowed with great strength and beauty, Bharata began to feel himself miserable, knowing it at that very moment. (127) "The race and father are one of both of us; however he performs wonderful deeds, due to his having done good deeds in the past life. It is by his Destiny that this lady-delicate like the inner portion of a lotus, possessing a beautiful face like a lotus, having eyes like lotuses; has been his (Rama's) wife." (129) Sita, who was very clever in all the arts, on seeing that Bharata-the son of Kaikeyi was dejected, told her dear husband-Rama-the truth regarding Bharata. (130) "Oh dear husband! I have come to know definitely the dejection in the mind of Bharata! So take some measures before he becomes wholly dejected. King Janaka has a brother, named, Kanaka, here in Mithila. He has a beautiful daughter named Subhadra, born of Suprabha. Let it be proclaimed in the assembly of the Kings that she would choose her husband; let this be done to day, before Bharata feels himself much disappointed and dejected." (131-133) When this was told, Dasharatha told it fully to Kanaka and he accepted the offer. (134).

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There, Kanaka, invited all the king; those who had returned, came to the same place again. (135). When they had accordingly occupied their seats Subhadra the daughter of Kanaka came there and leaving aside other great kings, chose Bharata. (136). Indrabhuti said:—"Oh Shrenika look at the crooked nature of the bad actions. Bharata knew it before and then was infatuated by his wife! (137). All the kings who looked aghast, talked to each other. "A person would surely get that wife who is destined before hand for him" (138). Then Rama married Sita in great pomp. Bharata also by the same stroke of Destiny married the daughter of Kanaka (139). All the Kings after enjoying the festivals in connection with the marriages reached their capitals with their retinues (140). The sons of King Dasharatha, of unstained fame and best among men, proud of their strength, looked after by their attendants, and accompanied by their wives, entered Suko-sbala (141).

Thus ends ch. 28, named, the Acquisition of the best bow, by Rama and Lakshmana in the Paumachariya.